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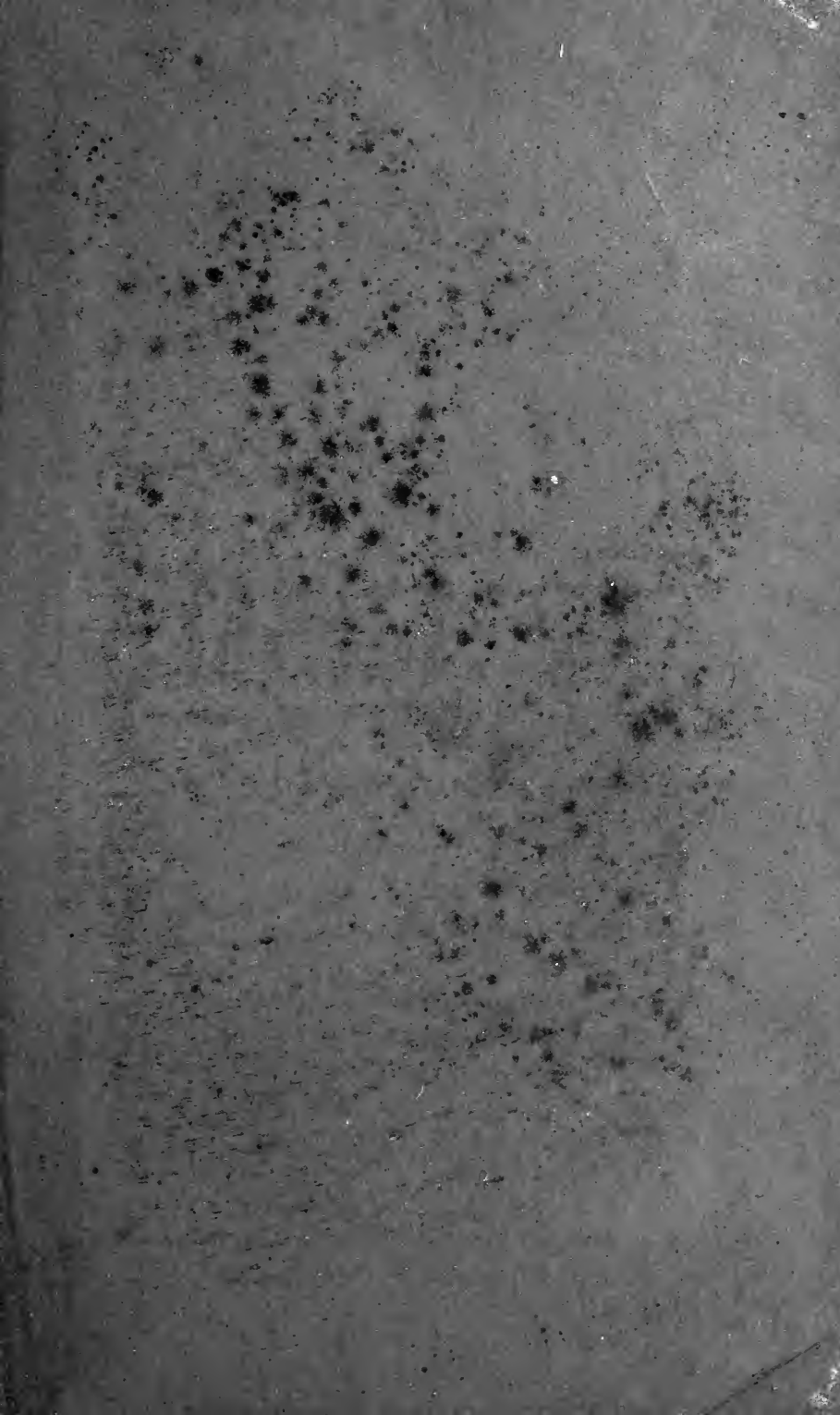
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FOR
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BY

JOHN M. ^VASHLEY, B.C.L.,

VICAR OF FEWSTON.



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P R E F A C E.

A PREACHING Promptuary can be formed upon two distinct methods. According to one construction, a series of extracts—patristic, scholastic, ascetic, and profane—are grouped together under subjects or titles, so that a mass of illustration, whether anecdotal or doctrinal, can be gleaned in a few minutes' reading. The Thesaurus of Suicer, the Epitome of Despont's "Bibliotheca Maxima," and the magnificent and exhaustive compilations of Labata, Lohner, Houdry, and Mansi, are all examples of the method in question. Any or all of these books are invaluable for the composition of a sermon; and having for some time worked with one of them, nothing will be easier than to take Herodotus, or Thucydides, or Plutarch's Lives, or any other book rich in illustration, and to form a preaching index to the stories which they contain. One of the most popular preachers of the present day adopts this method with the writings of Scott, Tennyson, Shakespeare, and our best English authors. A book of extracts is used in the pulpit to illustrate the sermon, which is otherwise entirely extempore. So strongly is the Editor impressed with the lasting value of a Promptuary constructed after this manner, that he has not given up all hope of being able eventually to attempt the compilation of such a book, which, for the sake of distinction, may be called the ANALYTICAL Promptuary. A Promptuary according to the other construction consists of the analysis of actual sermons grouped together in a large number, the heads and a

few of the leading thoughts alone of each sermon being given. Such may be termed the **CONSTRUCTIVE** Promptuary. The Analytical Promptuary furnishes the material for clothing and ornamenting a subject thought out already in the mind; the Constructive Promptuary, on the other hand, supplies the form which is to be clothed. Each kind of Promptuary has its particular advantages and disadvantages; the finest collections of doctrinal statements, anecdotes, and wise sayings, are absolutely useless to him who lacks the feeling, skill, and invention to supply a fitting setting in which they can be used to advantage. The most perfect skeleton of a sermon is of no avail to him who is unable either to assimilate a thought, or who is destitute of ideas to hang upon any peg. The choice of method in preparing such a book as the present involves, then, the careful weighing of loss and gain on either side. After much consideration it was determined that the Constructive Promptuary should, at all events, be prepared first, and that if it should meet with a fair measure of success, and if life and health were given, the Analytical Promptuary should follow at some future time. Meanwhile, to supply a concise epitome of between six and seven hundred good, sound practical sermons, from sources which are rarely to be reached, could at no time be deemed to be a profitless labour.

In stating the general principles upon which the following analyses of the sermons have been made, we may reduce them to four considerations, which were—Firstly, in every case to select from each Author under contribution, the best and most practical Sermon in his series, when, as is generally the case, he has more than one upon the same Epistle or Gospel. It might happen sometimes that another preacher, enlarging upon the same text, presents us with an almost identical sermon; still the best sermons of each preacher were selected, the treatment of the same subject being necessarily varied when it is viewed by a different mind. Secondly, whilst epitomizing each sermon into a rigorously limited space, to endeavour to condense

as much of its subject-matter as possible into that space ; to preserve as many of its leading thoughts as the page would hold. For illustrative anecdotes and stories, with which many of our preachers are so richly stored, there was, of course, no room ; their existence is alone indicated by a casual and unfrequent reference. Thirdly, to supply such a complete series of sermon notes, that from them a sermon upon the Gospel for the Sunday might be preached year after year without intermission ; hence no less than ten Sermons are given upon every Gospel. In addition to these, two or three have been added upon the Epistles, so that no scanty provision has been made for the Sundays and chief Festivals of the Christian year. Fourthly, to treat each sermon under analysis as forming so many sermon notes, from which at any time the Editor would himself be willing to preach ; adding sometimes certain references and subdivisions which appeared to be useful, either to complete the sense or to expand the meaning ; at other times, reducing or wholly rejecting such particulars as were but remotely connected with it. In every case *use* has been placed in the foreground, and mere literary pretension has been thrust as far as possible out of sight.

Hence upon examination these suggestive notes will be found to be practical rather than learned ; hortative rather than dogmatic ; as uncontroversial in tone as they are unassuming in expression. They quietly and axiomatically frame themselves upon all the articles of the Christian faith ; they take for granted the bulk of those truths which many who prefer the teaching of S. Paul to that of our Lord Jesus Christ, are content either to put altogether away or at least to relegate into the far background. With the single exception of Tauler's, nearly all the sermons which are analysed are objective rather than subjective ; dwelling more upon the scheme of grace without man, than upon—which is also of no mean importance—the workings of grace within him. It is trusted that this Promptuary may be regarded as occupying neutral ground upon the theological con-

trroversies which are being agitated throughout Christendom at the present time.

Having determined to form a constructive Promptuary, next came the all-important question, What sermons are to be selected for the needful analytical treatment? The answer is, of course, the best sermons that can be found; provided, that is, they are not so generally known as to render their reproduction in a condensed form a work of small advantage. Therefore assuming several authors to be equally scriptural in their teaching, devotional in their feeling, and original in their thinking, the choice would naturally fall upon that author whose writings were least known, or whose works were the most rare or expensive. For this latter reason an almost entire course of sermons has been given from Henry Herp or Harpius, the last reprint of whose sermons is dated A.D. 1509, and is so rare a volume that to acquire its possession involves waiting for a very long time. Yet bearing these considerations fully in mind, it may still be asked, "Why have you selected the sermons of such old preachers for analysis, of men whose teaching must be out of harmony with the spirit of the times; of men, moreover, who were all members of the Western branch of the Church Catholic? Were there not English preachers of far greater spirituality, force, and power, the epitome of whose sermons would have furnished a better result?" To these questions it is answered, that the preachers were chosen after mature consideration, partly because their sermons are very simple and homely, aim at no effect, are plain lessons, in short, upon Holy Scripture, and are utterly opposed to the exaggerated statements and striking paradoxes which characterize so much of the pulpit eloquence of the present day; and partly because, being Catholics in the truest sense of the word, their teaching is free from the grave fault of suppression of one portion of Christian doctrine to the undue exaltation of the other, which mars more or less all the productions of the Reformation school, whether of England or of Germany. Or again, it may be said, "If

you *must* go back to the Latin and almost obsolete preachers, why did you not go further back, and give us an analysis of the great patristic preachers of an earlier date, such as S. Gregory the Great, S. Leo the Great, S. Peter Chrysologus, S. Jerome, S. Ambrose, S. Fulgentius, S. Augustine, and the rest?" The answer is a very simple one; because the sermons of these great divines were hardly more than commentaries upon the portion of Holy Scripture, be it Epistle or Gospel, upon which they addressed their several congregations, which commentaries have in part been supplanted by the labours of the learned upon Holy Scripture since their day. For the most part also, the patristic preaching, although brief, was so diffusive in its style, that it would be next to impossible to reduce any portion of it into the limits which the construction of the Promptuary so imperatively demanded. Moreover, the Editor does not care to conceal that, for preaching purposes, he formed a deeply-rooted aversion either to commentaries upon, or "*Sermones in Epistolas et Evangelia.*" It is for this reason that so few of the patristic and mediæval preachers have been put under contribution in this present Promptuary. A definite subject, definitely treated, leaves a definite and distinct impression upon the mind; a number of good and excellent remarks, an indication of several successive trains of thought, may be useful in awakening the spiritual affections, but will utterly fail in the element of teaching, which ought so largely to enter into the composition of sermons as a general rule. One truth is all-sufficient to form the subject of one sermon; one truth, well illustrated, often repeated, pressed well and thoroughly home to the heart and conscience. Hence it will be found that in some cases one division of the notes of a sermon, with its three or four subdivisions, will be amply sufficient to form a complete address in itself. Of course it is an open question; but, as a general rule, the experience of the Editor is, that far too much, instead of too little, matter is packed into most sermons. Congregations are told in every sermon far more than the most attentive and

brightness—a different looking thing to that which it appeared when it was at first projected therein—so should the sermon notes, passing through the crucible of a soul heated by the love of Jesus Christ, and burning in its zeal to save souls, come forth from the mouth of the preacher, bright, clear, earnest, loving, spiritual, and life-giving ; each word being quickened by receiving the impress of the holy, earnest soul from whom it has emanated.

Not, then, as an encouragement to idleness, or to remove any stimulant to honest labour, has this Promptuary been put forth, but as trusting rather that the small portion of help which it gives in sermon-making, may lead many a young preacher both onwards and upwards in his work ; may have so well taught the lesson of method in the construction of a sermon, that such preachers may be now fit and prepared to make each one for themselves a Promptuary of his own, deeper, fuller, and richer in spiritual truth than the one which is now presented ready to his hand.

That most, if not all, of the sermons have suffered severely by being subjected to such a limited analysis as the size of this work demanded, no one knows better than the Epitomizer himself ; he feels, with a sense of conscious shame, that, under his hands, giants have in a sense been converted into pigmies . for a very great number of telling illustrations, spiritual thoughts, and dogmatic utterances have been ruthlessly thrust aside, as it would seem, with a cruel and an unsparing hand ; not from want of will to retain them, but from want of space—from the urgent need which there was that this book should be preserved within due limits. After almost daily labour for a period of more than two years in preparing this present book, and a six years' study of the authors which are represented in it, the Editor feels that he has done the best with them that he was able to do ; and no man can do more than this.

Trusting that, in spite of its many imperfections ; and of the sad and bitter rancour of party feeling which so darkens

knowledge and warps the judgment ; the “**Promptuary for Preachers**” will be found to be a useful book, tending to the salvation of man, the glory of God, and the spread of sound teaching and preaching ; in humble dependence upon the Holy Spirit, it is now sent out into the world to do its work, and to run its course.

J. M. A.

LAUS DEO.

NOTICES OF THE AUTHORS

WHICH ARE

USED IN THIS PROMPTUARY.

A.—WILLIAM OF AUVERGNE (A.D. 1230).

WILLIAM ARVERNUS or Alvernus was Bishop of Paris from A.D. 1228 to A.D. 1249. Trithemius describes him as "a man learned in the Divine Scriptures, not ignorant of secular philosophy, and venerable in knowledge; he composed many works of erudition; in which, showing himself a learned and devout master, he made his memory immortal."

The sermons of William of Auvergne are three hundred and thirty-five in number; and they are divided into three Parts. Part I. containing one hundred and six sermons upon the Epistles; Part II., one hundred and thirty-five upon the Gospels for Sundays throughout the year; and Part III., ninety-four sermons upon the Saints. The three Parts were collected and published in a thick quarto volume at Munich, A.D. 1642, a copy of which edition is in the Author's possession.

Alvernus, as a rule, supplies us with two sermons upon the Epistle for every Sunday in the year; and with a corresponding number upon the Sunday Gospels, although occasionally there are three or more sermons upon the Epistle, and sometimes as many as five upon the Gospel (*e.g.*, I. and III., Advent; I., Epiphany; III., Lent; Palm Sunday; I., Easter; II., Easter). The average length of each sermon is from thirteen to fifteen hundred words; occasionally a sermon extends to double that number, but such is seldom the case. The style of Alvernus is beautifully plain and simple; after the introduction, a number of divisions follow, some of which are again subdivided. Each portion of a sermon is often so complete in itself as to demand a separate use. The Promptuary contains hardly more than one division of the generality of his sermons. Alvernus was just escaping out of the trammels of that commentatorial and rambling method of preaching which was so characteristic of the preaching of the Middle Ages; he had a notion of working out one thought or subject, and giving to it all due prominence in his discourse. A careful student of the leading Fathers, such as SS. Jerome, Augustine, and Chrysostom, he was a no less careful student of Seneca, and many of his happiest applications are from the historical and poetical philosopher. Alvernus was evidently a clear thinker; if not very deep, he was certainly a very lucid writer. His knowledge was well digested and made thoroughly his own; there is nothing in the least archaic, constrained, or artificial in his compositions. Hence, his sermons possess the great charm of being natural; they are easy to read, easy to understand; not from their poverty of thought, but from their concise expression and definite mean-

ing. Attaining to no very great sublimity or depth, Alvernus must, as a preacher, commend himself to all hearts, and his applications of Holy Scripture prove that there is a poetic element in the Bible which appeals to higher and better faculties than either dread or a stern sense of duty. Gentle, earnest, loving, pleading, rather than commanding, William of Auvergne speaks to us as a brother and a friend over a chasm of six centuries and a half.

A. P.—ANTONY OF PADUA (A.D. 1220),

Was born at Lisbon, A.D. 1195, assumed the habit of S. Francis at an early age, and being desirous to gain the crown of martyrdom he embarked for Africa, but was driven back by the winds upon the Italian coast. Devoting himself henceforth to the study of theology and to preaching, Pope Gregory XI. was so astonished at his eloquence and deep learning, that he called him "The Ark of the Covenant," and "The Secret Depository of Divine Truth." S. Antony taught and preached successively at Montpellier, Toulouse and Padua, dying in the latter city, A.D. 1231, at the early age of thirty-six, having gained a wide-spread reputation for piety, learning, and eloquence. S. Antony was eminently the preacher of his day; crowds waited for admission to the church in which he was to preach. The effect of his sermons was singularly lasting. He had an influence over men's hearts which was quite distinct from any mere temporary excitement of the feelings; for, according to his biographer, "he convinced the unbelieving, he besought the holy, he rebuked the wicked, and this most abundantly and fervently, adducing such counsels of salvation as were suitable and capable of application to each one of his hearers." The moral effect of his sermons was truly wonderful; reformation of life ever followed his appearance in the pulpit, when "all stood with the deepest attention, and with their eyes immovably fixed upon the man of God, listening to him without any sign of weariness, and with the utmost reverence hanging upon his words, as if he were not a man, but an angel sent down from heaven who was preaching to them. (Vita, c. xiii.) The best edition of the works of S. Antony of Padua is a folio volume, containing the literary remains of S. Francis Assisi, as well as the Moral Concordances, the Mystical Exposition of the Old and New Testament, and the Sermons of S. Antony. It was published at Lyons, A.D. 1653. A copy of this edition is in the Editor's possession. Our business is with the sermons of S. Antony, which are one hundred and fifty-six in number; consisting of one hundred and ten sermons, "De Tempore," including two *Quaresimales*, and thirty-six sermons, "De Sanctis," which are devoted to the festivals of Apostles, Martyrs, Virgins, Confessors, and not to the commemoration of any one particular Saint. These latter sermons, and some of the festival sermons in the *Quaresimales* are shorter than the ordinary sermons, which average ten columns each; there being seventy-four lines, or about five hundred and eighteen words in a column, or five thousand one hundred and eighty words in a sermon. The hundred and forty-six sermons occupy three hundred and sixty-five folio pages of double columns; and contain in the aggregate somewhat over three hundred and seventy-eight thousand words.

To be understood, the sermons of S. Antony must be read in their integrity. They generally contain a second or mystical text, which serves to give the direction which the sermon follows for about half its length; and from this there is a branching out from text to text of Holy Scripture, in all directions which are morally and mystically interpreted. Very frequently a digression within a digression is suddenly cut short by a return to the Gospel for the day, and from this

point the sermon proceeds along a path which it is not difficult to follow. There may be a unity of thought underlying the seeming confusion of S. Antony's sermons, but if so, I am not expert enough to discover it. Full of matter and pregnant with thought, the mind of the Saint resembles that of a bee; flying from flower to flower; from passage to passage of Holy Scripture, and extracting sweetness and honey from its every halting-place. These one hundred and forty-six sermons are a rich pasture, in which the preacher can fill his note-book with many and very valuable hints, interpretations of Scripture, and moral thoughts and sayings innumerable, which are worthy of a Christian Seneca, whilst as a whole they are unsuited for anything like reproduction in a modern pulpit.

AQ.—AQUINAS, S. THOMAS (A.D. 1250).

S. Thomas Aquinas was born in the Castle of Aquino, A.D. 1226, of an illustrious parentage, against whose wishes, in A.D. 1243, he entered into the Order of the Preaching Brothers at the convent of S. Dominic at Naples. He was elevated to the Doctorate, A.D. 1257, and he was offered by Clement IV. the Archbishopric of Naples, which he refused. With a reputation without a parallel in Christendom at that time, S. Thomas Aquinas died at the Monastery of Fossanova, near Terracine, on the 7th of March, A.D. 1274, at the early age of forty-eight, and was canonised by John XXII., A.D. 1314. The great edition of the works of S. Thomas was published at Rome, A.D. 1570, in eighteen volumes folio. His greatest work is the *Summa Theologia*; next follows his several commentaries upon many of the books of Holy Scripture, his *Opuscula* and his outline sermons, both "*De Tempore*," and "*Festivales*," which have been translated by the Editor.

The few sermons of S. Thomas which are contained in the *Promptuary*, are entirely taken from the *Summa*, and not from "*The Homilies*" of S. Thomas Aquinas (Hayes), previously published. In fact the Editor is most desirous of pointing out the immense value of the *Summa* for preaching purposes. All good editions of this immortal work are supplied with a *Preaching Index*, "*Ad singularum Dominicarum atque aliorum Festorum dierum Epistolæ Evangellicæ explicationem*," which gives as a rule the references which are capable of forming twelve sermons upon the *Epistles*, and a like number upon the *Gospels* for every Sunday and Festival throughout the year. But without any such index the *Summa* by itself is a vast storehouse of theological thought, out of which hortatory matter can be formed. It is divided into three parts, and each of the parts contains a certain number of *Questions*, and the *Questions* a given number of articles. The first part contains one hundred and nineteen *Questions*; the first division of the second part, one hundred and fourteen *Questions*; the second division of the second part, one hundred and eighty-nine *Questions*; the third part, ninety-one *Questions*; making a total of five hundred and thirteen *Questions*. The second part of the third part, containing ninety-nine *Questions*, was added by a different hand after the death of S. Thomas.

A *Question* sometimes contains (e.g., Pt. I. Qu. xiv.) no less than sixteen articles; each article consisting of three or four negative propositions, which are contradicted either by a passage of Holy Scripture, or by the statement of a Father of note; then follows the conclusion, which is affirmative; a response in support of the conclusion, and then separate replies to each of the negative propositions, be they three, four, or five; the texts, "*conclusions*," "*response*;" and the arguments for and against thrown into one series form the framework for a complete sermon. Hence, without any indices, the *Summa* presents us with nearly *three thousand*

sermon notes ready made to hand; it is in itself an inexhaustible preaching manual. Sermon 100, "Mutual Help," is almost entirely taken from the Responsion alone of the second article of the one hundredth and eighty-third Question of the second part of the *Summa*. The article asks "Whether in the church there ought to be diversities of offices and states?" it gives three arguments against any such diversity; a text of Scripture; a "conclusion" in favour of it; a response and categorical answers to the three several objections. If a small portion of one article affords materials for a sermon, how many thousands of sermons can be framed upon the nearly three thousand articles? It may be replied that many of the speculations of the *Summa* are crude, obsolete, contradicted by modern discovery, puerile and unseemly. Granted; yet, after making all possible deductions upon these accounts, what an enormous mass of most useful, scriptural, and thoughtful matter remains! The only practical objection that can with any force be urged against the *Summa* as a sermon helper, is the earnest thought that is required to absorb and develop the matter of S. Thomas, which is packed up in the smallest possible compass, and is condensed almost to obscurity. Moreover, it takes a little study to become master of the technical form into which this wonderful work is cast. Yet the breaking up into such innumerable divisions and subdivisions renders the labour of mastering the study of the *Summa* a light and satisfactory one; and the surface being once broken, the riches of the mine beneath it must astonish as well as instruct. The Author has always first thoroughly mastered an article, then thought it over for some time, and lastly founded his sermon notes upon his mental analysis of the whole.

AUG.—AUGUSTINE, SAINT (A.D. 420),

Was born at Tagaste, A.D. 354. Sent to Carthage, A.D. 371, where he became a Manichee. He became Professor of Rhetoric at Carthage, Rome, and Milan successively, at which latter city he was converted by S. Ambrose, and baptized by that Saint, A.D. 387. He returned to Africa the following year; and having been appointed coadjutor of Valerius, Bishop, he succeeded that prelate in the see, A.D. 391. After appearing in various Church counsels and uniting in a singular manner a literary with an active life he died at Hippo, A.D. 433, at the age of seventy-six; a striking example that it was with the Church then as it is now—that minds the most gifted are suffered to remain in obscurity, whilst the worldly and the wily gain the posts of honour and emolument.

With the six hundred and ninety-three sermons of S. Augustine we are not at present concerned; whether they are sermons "De Verbis Domini," or sermons, "De Tempore," or sermons "De Diversis," or sermons "De Sanctis." They are hardly more than hortatory commentaries upon selected passages of Holy Scripture. The few sermons of S. Augustine which are to be found in the Promptuary are taken from passages found in his treatises rather than from the collection of his sermons popularly so called. The sermon in the Promptuary, numbered LXIII., is taken from the Soliloquies, and is expanded by the Editor into its present form. It is one great charm of the writings of S. Augustine that ever and anon the reader comes across a thought so beautifully expressed or so well illustrated that it affords quite sufficient material to form the groundwork of a full and perfect sermon. The Author has far advanced in the preparation of a little book which is to be entitled "S. Augustine the Preacher," in which a certain number of passages from his writings are so treated. It is somewhat curious, that although, generally, thought suggests its own language, in the case of S. Augustine it is language; a

play upon words, the rhythm and sequence of the successive clauses of the sentence—that if it has not developed, certainly played no unimportant part in the elaboration of the thought itself. It may seem a paradox, but the sermons of S. Augustine are, as a rule, by no means the best portion of his works upon which to draw for sermon matter.

The one great regret is, that the pen of S. Augustine should too often have been occupied in controversial writing, in refuting errors which have long since become obsolete, rather than in giving us the full outpourings of a highly cultivated and spiritual mind. The high education of S. Augustine, and his careful cultivation of a naturally very fine mind—a cultivation with which, as it appears, no lapse in his moral life was suffered to interfere—so chastened both his thought and language, that when it became animated by the Spirit of Grace, it gained a charm which is all its own. The writings of the Bishop of Hippo are in parts the very poetry of the faith; always musical, if seldom sublime. The student has only to compare S. Jerome or Tertullian with S. Augustine, and the difference will be felt at once. For our own special purpose, the works of S. Augustine might be more properly regarded as suggestive rather than as productive, as giving a clue which the preacher may unravel, according to his skill.

B.—BARZIA (A.D. 1700).

Joseph de Barzia was Bishop of Cadiz, and a very noted preacher of his day. His two chief works are “*Christianus animarum excitator*,” and “*Manductio ad Excitationem Christianorum*,” or “*Sermones Missionales*,” each of which fill two folio volumes. The “*Manductio*,” which was published at Augsburg in A.D. 1727, under the auspices of the distinguished sermon editor, Joseph Ignatius Claus, contains two hundred and thirty-two sermons, of about one thousand words in length, being three sermons for every Sunday and Festival throughout the year. The sermons of Barzia in the Promptuary are all taken from the “*Manductio*.” The style of preaching adopted by De Barzia is at the same time simple and telling. After a few words of exordium or introduction, which as a rule contains a powerful appeal to the feelings, and is eminently calculated to arrest the attention, the proposition or subject of the sermon is stated in a concise form; which proposition is succeeded by an illustration, or a series of illustrations, in support of it, the whole concluding with a short “*Epilogue*,” which sums up and presses home the whole. Whilst preserving as far as possible the “*Exordium*” and the “*Epilogue*,” the “*Proposition*” and the “*Confirmation*” have been cut up into three or more divisions. Next to Tauler and Ferrer, Barzia may be considered to be the most subjective preacher of the present series. He leaves the world without, almost unnoticed; his great aim is to touch the heart, not perhaps so much by the promises as by the threats and punishments of Holy Scripture. A master of the historical books of the Old Testament, he takes up its minutest incidents, and points out a moral bearing in a circumstance, so apparently trifling, that perhaps his notice has first directed our attention towards it. In power, depth of thought, and sublimity of expression, De Barzia has many superiors, but in his skilful probing of the human heart, in his knowledge of the weaker side of human nature, he will yield the palm to none. Intensely earnest for the conversion and salvation of souls, Barzia seemed rather to appeal to the terror of the Law than to the all-conquering love of the Saviour; he doubtless saw so dense an atmosphere of sin and folly all around him, that he deemed the lightnings of Sinai to be the most fitting means of purifying the moral atmosphere. In appealing to the lower, rather

than to the higher, affections of the soul, De Barzia wisely, doubtless, adapted his preaching to the moral tone of the Spaniards of his day, yet his doing so often clothed a most loving and gentle spirit in a garb of outward severity, which was wholly foreign to his nature, and which sobered down, perhaps too considerably, those "tidings of great joy" of man's salvation, which he so ardently loved and so fearlessly preached.

B. S.—BERNARDINE OF SIENNA (A.D. 1410).

S. Bernardine was born at Massa Carrera, A.D. 1383, of a distinguished family. After he had studied philosophy he entered into the Confraternity of the Hospital of La Scala at Sienna. His courage and love shone out very brightly during an epidemic which ravaged the city in 1400. In A.D. 1402, he assumed the habit of S. Francis, and greatly reformed the Order, founding nearly three hundred Franciscan monasteries. He was offered in succession the bishoprics of Sienna, of Ferrara, and of Urbin. He died at Aquila, A.D. 1444, and was canonized by Nicolas V., A.D. 1450. The best edition of the works of S. Bernardine is that edited by De la Haye, and published at Venice in A.D. 1745. In the Author's copy, as in most of the others, the five folio volumes of which it consists are bound into four. Besides the commentary upon the Apocalypse, these five folio volumes of doubled columned, small printed Latin text, only contain three hundred and ninety-three sermons. With the exception of the "*Quadragesimale Seraphim*," which consists of forty-eight short sermons upon love, and which forms in itself a marvellous compendium of experimental religion, all the other sermons are composed more after the manner of theses or tractates than what we now understand by the title of sermon. After a short introduction, each so called sermon is divided into three articles, and each article into three chapters, which are full of truths expressed in the tersest and most concise language possible, being for the most part a string of propositions, each one of which is either proved or illustrated by some passage of Holy Scripture. The teaching of these sermons is transitional, between the pure scholastic and the experimental schools, of which latter S. Laurence Justinian was such an able exponent. S. Bernardine never seems to tell us anything that we did not know before; there is little that is new and fresh in him, and yet these sermons of his are woven into a perfect discourse with marvellous skill, with a skill which can only be appreciated by any one who has tried to form a sermon upon his model. There are no striking thoughts or profound explanations of Holy Scripture to be found in any of S. Bernardine's pages, but common thoughts are, by their setting and combination, brought into a new value and relationship. Perhaps the somewhat limited nature of the subjects embraced by this writer may be accounted for by the fact that with the exception of thirteen sermons "*De Tempore*" all the rest are Lenten discourses. But the larger influence is due to the immorality which so largely prevailed in his day; an immorality so open and so defiant, that it needed a like open rebuke and condemnation. It makes a saddened feeling to think what grand things are lost from the pen of S. Augustine, because so large a portion of his works is controversial. In a smaller degree, it is a matter of regret that S. Bernardine had to direct that energy and thought in controverting the licentiousness, usury, and factions of his time, which might have been so profitably employed in unfolding the Kingdom of Grace. In spite of this sad need, however, the divisions, subdivisions, and sub-subdivisions of many of his sermons are most useful to those who require a mere outline and nothing more, for in some cases from twenty to thirty of such outline

sermons can be formed from one of S. Bernardine's tripartite discourses. And each one of these twenty sermons will be marked by a graduated and well ordered sequence of thought. When the heart is in the right place, the preaching according to S. Bernardine cannot be very far wrong. A brother once asked him what was the best way to make his sermons profitable to the people and useful in gaining souls to God. S. Bernardine replied: "Before all other things seek the Kingdom of God and his glory, and refer all thy actions to his praise and honour, continuing in brotherly love, and do yourself first that which you desire to teach your people. So it will come to pass that the Holy Spirit will lead you into all truth, and will give you a mouth and speech which your adversaries will not be able to resist." In this spirit S. Bernardine both lived and preached.

C.—CLICHTOVE, JUDOC (A.D. 1530).

Judoc Clichtove was born at Nieuport, in Flanders, but he early in life migrated to Paris, where he pursued his studies for some years, graduating as Doctor of the Sorbonne, in which institution he afterwards became a Professor of Theology. He died a Canon of Chartres, September 22nd, A.D. 1543. Clichtove was not only an eloquent preacher, but so learned a writer, that Erasmus—himself the most learned man of his day—speaks of him as being "Uberimus rerum optimarum fons." The great controversial work of Clichtove was his "*Anti-Lutherus*," which passed through several editions both in Paris and Cologne; a treatise which combines profound learning with a most gentle spirit towards his opponent. Clichtove was no headstrong partizan; he condemned many points in the Lutheran belief as being decidedly opposed to the plain teaching of Holy Scripture. Our business is now, however, with a folio volume which was published at Cologne, seven years after the author's death, by Quentel, and is entitled "*Homiliæ seu Sermones Judoci Clichtovei*." These sermons, two hundred and fifty-four in number, were first collected into one volume in A.D. 1533, by the expressed desire of Louis Lassere, Rector of the Navarre College and Canon of Tours, who was a staunch friend and admirer of Clichtove, and who added a postscript at the end of the "Table of Contents," commending the work of his friend. Speaking of sermons, Lassere says: "Although we have many and distinguished writers of this class, yet I am not able to recall to mind one who states his proposition with so much ease and clearness, who arranges his material so systematically, who interprets the Holy Scriptures more usefully. I therefore, being the persuader and instigator—Clichtove will, in this work, according to my opinion, shine as a candle not placed under a bushel, but in a candlestick, that it may enlighten all who are in the house of God, with the clear splendour of saving doctrine and by the plain elucidation of the Divine Word." Any one who knows these sermons of Clichtove will readily indorse this opinion of Lassere, for every one of his two hundred and fifty-four sermons is worthy of study, as containing a certain proportion of valuable information. So remarkably well digested is the knowledge of Clichtove, and thrown into so simple and easy a form, that the extraordinary wealth of his learning dawns upon his readers only by slow degrees, and when one or more of his sermons have been duly pondered upon and digested. About one thousand words is the average length of the sermons of Clichtove, which are divided into three parts. The first part consists of explanatory and introductory matter; the second part is a literal illustration of the text, or of the subject in hand; the third part contains an application, either moral or mystical, of the teaching which formed the substance of the second division. The sermon upon

populo prædicari; incipiunt feliciter." At the end of the "Dominicales Sermones" we read after a kind of dedication, "finiunt sermones notabiles quamquam breves Dormi Secure intitulati." The "Sermones de Sanctis" have an introduction couched in the same words as the preface to the "Sermones Dominicales." The Colophon of the volume runs thus: "Sermones Dormi securis de Sanctis Impressi Paris, Anno Domini mcccccxiii. die vero vigesima octava mensis Decembris finiunt feliciter." Besides this small edition of these Sermons, which is in the author's possession, he has seen an octavo edition, but it was imperfect both at the beginning and the end, and consequently lacked any date. The little book is printed in double columns, each of which contains forty-six lines, with the average of six words in a line, thus making some two hundred and seventy-six words in a column. The Sermons vary in length from six to eight columns; they generally contain thirteen hundred words. They are very valuable, being just up to the mark of those which are required for ordinary congregations—neither too deep nor too long; full of illustration, and for the most part dwelling upon the practical rather than upon the speculative side of the faith. If these sermons are not an intellectual treat to read, they are at the same time of great value as studies for the pulpit, since they are essentially hortatory in tone, thought, and expression. The illustrations which they contain are suitable to general congregations of the present day, being always neat, apposite, and telling. It is no wonder then, that when really good preachers were even more scarce than they are now, these sermons, although published under a *nom de plume*, were reprinted in several editions. The construction of these sermons consists of a neat and short introduction, which is usually broken up into three heads; then follows the Gospel for the Sunday *in extenso*, upon which four original, clear, and striking propositions are laid down. Take, for example, the treatment of the Gospel for Sexagesima—the Parable of the Sower. The introduction notes that—1) There is a time for sowing. 2) A diligence required. 3) A patience to be exercised. Each of these propositions is appropriately supported by texts of Holy Scripture. The recitation of the Gospel follows next, and occupies nearly a column; upon which it is observed that the word of God is—1) To be heard, because it defends. 2) To be retained, because it illuminates. 3) To be sought, because it heals. 4) To be obeyed, because it cleanses. These are the four divisions of the sermon, each of which is illustrated by a history or a fact of Scripture, which is morally or mystically applied. These adaptations of Bible narrative form the chief merit and the characteristic feature of these sermons. For example, on the first head—The sword is the word of God (Eph. vi. 17); Jerusalem is the soul, whose walls are broken down by sin; they are built up under the protection of the sword (Neh. iv. 18); Sanballat and the rest representing Satan and his allies. On the second head the Word of God is to the tabernacle of the soul, what the candlestick of pure gold (Exod. xxv. 31) was to the Tabernacle. Eli could not see the "lamp of God" (1 Sam. iii. 23), so he cared not to reprove his sons. The last division, on the cleansing power of the Word of God, is illustrated from the healing of Naaman. (2 Kings v.) The Hebrew "little maid" is the divine inspiration which bids the sinner "in which he will find the prophet of the Lord, the word of the Lord preaching, and whatsoever it shall say unto thee, do it." These new readings of Holy Scripture form the great charm in the Sermons of "Dormi Secure;" and they will be especially noticeable in Sermons 21 and 117; they furnish a series of illustrations which open out the moral significance of many an incident which has appeared hitherto to have no meaning to the ordinary student of Holy Scripture. To the theologian

they are valuable as being simpler and more natural examples of that process of mystical interpretation which, commencing with Origen, attained its fullest and richest luxuriance in the writings of S. Antony of Padua. Of all tasks it is the most difficult to apply the events of an inspired history which happened so many centuries ago to the spiritual instruction of those who are so far removed from them in point of time. These Sermons of "Dormi Secure" are of value in proportion as they fulfil this task; of what value, will be best known after having given them a careful study, and pressed them into preaching service.

E.—ESCOBAR ET MENDOZA (A.D. 1660).

Antony de Escobar et Mendoza was born A.D. 1589, and died A.D. 1669, at the age of eighty years. He was a Spanish Jesuit, and one of the most remarkable casuists and commentators of his day. He was a professor or preacher for many years in the Royal College at Salamanca. His greatest work, and the only one with which we are now concerned, is in twelve folio volumes, which were published by Peter Prost at Lyons during the lifetime of the author, the first volume appearing in A.D. 1642—"Ad Evangelia Sanctorum et Temporis Commentarii Panegyricis moralibus illustrati." Each volume contains about five hundred and fifty pages of rather small print in double columns. The book is allegorical in its arrangement, and slightly so in its general tone and expression. The title in full runs thus, "Evangelia de Sanctis seu sex vitales arbores ex altera fluminis vitâ," so that each of the twelve volumes is called a "Tree of Life." The volumes are thus described:—I. The Life of Christ; II. Solemnities of Christ; III. The Virgin; IV. Apostles; V. Fathers of the Religious; VI. Angels, Martyrs, Confessors, and Women. The "Evangelia de Tempore sive sex arbores ex vitâ flumini altera" form the other six volumes:—I. The Miracles of Jesus; II. The Persecution of Jesus; III. The Conversations of Jesus; IV. The Discourses of Jesus; V. The Prophecies of Jesus; VI. The Parables of Jesus. Eight out of these twelve volumes are, therefore, of the highest use and interest, and they furnish a life of our Blessed Lord in many respects far superior to that of either Barradius or of Ludolph of Saxony; a life compared with which the productions of Jeremy Taylor or Farrar can be estimated at their real value. Each volume or "Tree of Life" of Escobar is divided into twelve sections, and each section or "fruit" is again subdivided into a number of "Panegyrics," varying in number from two to five or six; and each of these "Panegyrics" furnishes a number of "Observations," each of which furnish the material for a sermon. Each section contains the text of the Gospel under consideration; a paraphrase of it; a literal commentary, which is broken up into paragraphs, and then the Moral Panegyric follows with its seven or more Observations. The first volume—the Life of Christ—treats of the Incarnation, Nativity, Shepherds, Circumcision, Name of Jesus, Epiphany, Transfiguration, Passion in the Garden, Passion before Caiaphas, Passion before Pilate, Passion of the Cross, Burial. The total number of "Observations" which are contained in these twelve sections is two hundred and ninety-three; and yet so clearly is the matter in this vast work arranged, that it is possible to find by means of the indices any of the four thousand "Observations" in the entire work without any trouble or difficulty. The twelve volumes are ordinarily bound in six, for which the average price charged is about three guineas; a small sum, when the extreme usefulness and largeness of the book is considered. It is from the "Observations" that the sermons in the Promptuary have been taken; of which it may be observed that they are short, seldom exceeding a column and a half in

length, or about four hundred words. The chief value of the "Observations" arises—1) from their appropriate headings, thus giving a sermon subject. 2) From their selections of striking passages from the principal Fathers and other authors of known repute. 3) From the suggestive nature of the hints which are so often dropped *obiter* as it would seem. On the other hand, it must be stated that the "Observations" are but remarks, fragmentary and often unmethodical; that there is no full and complete treatment of a subject in any one of them; that they are not skeletons to be clothed; but rather like the pieces of a puzzle, some of which are lost, which require much addition and considerable skill in arrangement, ere they are ready for the purpose of the preacher. In short, the "Observations" require to be thought over and to be well digested before any attempt is made to use them. A few of the titles will indicate the nature of the "Observations." On the words, "In the days of Herod the King." (S. Matt. ii.) (Lib. vi. Epiph. sect. i. Magorum Perfectio. Panegy. 1.) Observation I. God alone delivers the holy. Obs. II. One King in the Lord. Obs. III. Unwise Rulers are unfit to govern. Obs. IV. God calls sinners from afar. Obs. V. God is most quick to save. There are in all seventy-one paragraphs, numbered and finished with a marginal title in the five Observations which form the first section of the second book upon the Epiphany of our Lord. Sermon 83 is founded upon Lib. vi. Epiph., sect. iv. Obs. IV. With the title, "Because the sinner is hardened by habit, he hates the physician;" and Sermon 343 is gleaned from the second section of the literal commentary upon S. Mark xvi. 19. Whatever may be the merits or demerits of Antony Escobar as a casuist, none but the merest tyro in theology could help looking upon his Commentaries upon the Gospels without respect, if not with admiration.

F.—FABER MATTHIAS (A.D. 1620),

Was born at Neumarkt, in Bavaria, A.D. 1586. He was for many years *curé* of S. Maurice, at Ingolstadt, and Professor in its university. At Ingolstadt he published, A.D. 1631, his "*Concionum opus tripartitum*," which contains ten sermons for every Sunday and Festival throughout the year. At the age of fifty-one he became a Jesuit; and at Cracow he published in folio two more volumes of sermons, containing five sermons for the Sundays and Festivals. This supplement to the former work appeared A.D. 1647, and is entitled, "*Auctuarium pro Dominicis et Sanctis*." Both these collections of sermons have been several times reprinted at Antwerp and Cologne. He died in the month of April, at Tyrnau, A.D. 1653, and forty-two years after his death his Funeral, Wedding, and New-Years' Sermons, sixty-seven in number, were published in quarto at Cologne. In 1859 Francis Ferrante published at Naples a beautiful reprint of all the sermons of Faber, one thousand one hundred and sixty-three in number, in five quarto volumes. It is from this Neapolitan reprint, a copy of which is in the author's possession, that the sermons for the Promptuary have been prepared. It will be noticed that Matthias Faber has furnished a larger number of sermons than any other of the twenty-six preachers whose names are included in the list of the Promptuary. The reason for this is manifold. Faber is, as a rule, very happy in the selection of his subjects; the titles of his sermons being for the most part both useful and attractive. Then, again, the sermons are well broken up into clear and marked divisions, so that in the beautiful printing of the Naples edition a sermon and its heads can be read almost at a glance. Faber is, too, eminently modern in his tone and thoughts; several of his sermons, if literally translated, could

be preached without the alteration of a single sentence. There are, of course, exceptions, for some of the discourses are crude and dry to an eminent degree. It is not to be expected in more than a thousand sermons to find them all equally good and telling. Was Faber a man of genius? This is a question which, after a six years' study of his sermons, it seems hard to answer. After reading some beautifully constructed and elegant sermons, one would be tempted to say "yes;" and then again finding sermons the reverse of these, we should be tempted to say "no." He was a man of immense industry, of great learning, and possessed of a clear logical mind; but it would hardly be right to ascribe to him much genius or feeling. He is somewhat cold, and seldom eloquent, although always instructive. In the "*Opus Tripartitum*," the last two sermons upon the Sunday Gospels are entitled respectively "*The Lessons*" and "*The Mysteries*," both series of which are rich in Scriptural exegesis, and would, if published, alone make a most useful book, either for expository preaching or for catechetical instruction. Faber puts all the old writers under contribution for sermon matter. The editor had frequently founded a sermon upon a few lines of S. Bernard, the Ven. Bede, or S. Augustine; and he has afterwards found that the same passage has by Faber been put to a similar use, and has been expanded under the hands of the master in a way that made the neophyte blush for his own modest performance. The average length of Faber's sermons is two thousand five hundred words; but in this respect, as in many others, he is unequal. Each sermon is furnished with a short but appropriate Introduction, which is followed by any number of heads, from three to eight or ten, five and six being the numbers which are mostly used. As a rule, the heads of the sermons are not subdivided. With regard to the quotations, there is a fair sprinkling of Scriptural texts, and of references to the best known and approved writers of antiquity, whether sacred or profane. S3. Jerome, Chrysostom, and Augustine seem to be the three Fathers whose names most frequently appear in the sermons; and Cicero, Pliny, and Plutarch chiefly represent the profane authorities. Faber is always free from pedantry; he writes like an educated Christian gentleman, and not like a narrow-minded sectary or fierce controversialist. He is harder, perhaps, upon King Henry VIII. than upon any one else whom he names, without even excepting Judas Iscariot himself. At times, as was natural, considering the atmosphere of religious strife in the midst of which he lived, he shows small mercy to heretics and heresiarchs; but the general tone of Faber's sermons is instructive and slightly hortatory. The chief fault in the sermons is that in some degree they want power and feeling, and that they seem to have been written rather for publication than for actual delivery. There is no indication in any one instance of the sense being sacrificed to any emotional display. Perhaps of all our six-and-twenty preachers, there is not one besides Faber whose sermons would admit of their being preached without alteration as they left their author's hands. It is precisely because Faber is so modern in expression and thought; because he is so safe a guide; because he so rarely indulges in undue fancy or in wild invective, or in far-fetched similitudes, besides the happy selection of his subjects, that the Promptuary contains, as before mentioned, so much larger a proportion of his sermons than of those of any other preacher. In a word, though a little dry now and then, Faber is eminently a useful preacher; and any one possessing his thousand sermons might well reckon that he had obtained enough of preaching help to last him for a lifetime.

F. V.—FERRER. S. VINCENT (A.D. 1400),

Was born at Valance, in Spain, A.D. 1346, and created a Doctor of Theology, A.D. 1383. He was most ardent in his missionary zeal, and he tried, by every means in his power, to heal the schism which was distracting the Church in his day; engaging in many journeys to induce both princes and prelates to come to terms of union. S. Vincent Ferrer was for many years the Confessor to Benedict XIII. and his most ardent defender, but he afterwards abandoned him, and attached himself to the Council of Constance, A.D. 1418. He preached in Brittany, A.D. 1417, and he died at Vannes, April 5th, A.D. 1419, at the age of sixty-four years. S. Vincent Ferrer was a great master of the spiritual life, upon which he wrote an "Instruction." He composed a treatise upon "The End of the World," and another upon "The Two Advents of Antichrist;" also a spiritual exposition of the Lord's Prayer. His sermons, which number three hundred and ninety-eight, were reprinted at Augsburg, A.D. 1729, by Ströiters and Son, and carefully edited by Caspar Echard. They form a noble folio volume, containing one thousand three hundred and sixty-nine pages of Latin text printed in double columns. The sermons are grouped as follows: "Dominicale," 216 sermons; "Festive," 91 sermons; "Quadragesimale," 65 sermons; "Commune," 26 sermons. Each sermon consists of about six columns of Ströiters' edition, or of about two thousand words; and is preceded by a summary, in which reference is made not only to the three heads into which the sermon is divided, but to the marginal capital letters which cut up the columns into different sections. With the exception of Tauler, S. Vincent Ferrer is the most subjective preacher in the present series—his sermons being little else than an experimental application of Holy Scripture to the heart; devoid of anything like profane learning; and of spiritual writers, SS. Augustine and Thomas Aquinas represent nearly, if not wholly, the authors which are quoted in them. A sermon of S. Vincent Ferrer looked over for the first time would seem to contain little that was new, and to be filled with such thoughts alone as would occur to any one making a meditation upon the Gospel. Yet when the same sermon is worked out thoroughly, the depth and power of its spiritual application cannot fail of recognition. The style of S. Vincent Ferrer is so clear and simple that his sermons are easily read even by the merest Latin scholar; the construction of the sentences is very short, there is little of "oblique narration" in his pages. Thoughts in themselves simple, are clothed in language which is as unpretending as possible. It would be next to impossible to collect out of his four hundred sermons any very fine passages, for his strength lies in construction rather than in expression; in the way in which a subject is built up, one part dovetailing into another part, and the whole forming a symmetrical and perfect sermon. S. Vincent Ferrer is characteristic in his use of adjectives; he always qualifies the noun which forms the subject of his division by an adjective, or he groups two nouns together, each qualifying the meaning of the other. For instance, in the Second Sermon for the Festival of S. John the Evangelist, we have given us the seven graces of love, forming the seven divisions of the sermon—"1) Contemplatio de Sapientia; 2) dilectio de benevolentia; 3) observatio de obedientia; 4) simplicitas de conscientia; 5) puritas de continentia; 6) largitas de misericordia; 7) unitas de concordia. On the Soul compared to a Coin (sermon ccx. De Tempore), its seven conditions are—1) Imaginis veritas; 2) proprietates superscriptionis; 3) pretiositas materiæ; 4) gravitas æqui ponderis; 5) congruitas soni; 6) sinceritas figuræ; 7) integritas circularis." If for the heads alone, the sermons of

S. V. Ferrer would be of value to the preacher; but their great merit consists in their being *studies*, from which may be developed sermons quite different in tone and general arrangement from themselves, yet enfolding the precious germs of thought which they so briefly indicate in passing onwards. For his adaptations and applications of the prophetic books of Holy Scripture, if for nothing else, the sermons of S. Vincent Ferrer are well worthy of a careful reading. The Prophet Ezekiel is made great use of by our author, who reduces many of his hardest utterances to a meaning which is plain and of personal profit. Great soberness characterizes his interpretations of all the books of Holy Scripture, which he nevertheless stamps with the subjectiveness which is so eminently characteristic of his own mind. There are some sermon writers, like Faber for example, whom it is quite possible to describe. There are others whom no description can fairly represent; and amongst this latter class must surely be ranked S. Vincent Ferrer

FE.—FERUS, JOHN (A.D. 1540)

Was a learned Franciscan of the sixteenth century. He was born at Mayence, and died at Worms, at which place he was Canon, A.D. 1556. He was a great commentator upon Holy Scripture, but was supposed to be tinged with Lutheranism; so with the exception of the Roman edition of his Commentaries upon SS. Matthew and John, they have been placed upon the Index. Francis Behem published, at Mayence, a duodecimo volume of four hundred and fourteen pages, with the following title: "*Epitome Sermonum Reverendi D. Joannis Feri, Dominicalium utriusque cum hyemalis tum Œstivalis partis conscripta et diversis temporibus. Anno MDLVI. in Cathedral Wormatiensi Ecclesia maxima ex parte pro concione habita: per Joannem a Via Doctorem, Theologum ejusdem Concinatorum Catholicum: nunc primum in lucem ædita.*" Even in the Epitome the sermons are by no means short, they usually fill twelve pages, that is over three thousand five hundred words. There is no denying that John Ferus was a sound and profitable preacher, and that his sermons are of great merit, but they are sadly wanting in method; thoughts which flow from another are let to go on flowing without any let or hindrance, so that it becomes no easy task to pick out the beauties of Ferus, without marking them down at the time when the sermons are continuously read through. The sermons remind the editor very much of what the higher class of preaching in the English Church was some five-and-thirty years ago, except that they are deeper in their thoughts and more scriptural in their tone. "The beauties of Ferus" is an expression which the perusal of his sermons will fully justify. Take, for example, his sermon upon the Gospel for the Fourth Sunday after Easter, he is asking if Jesus Christ could not give Himself to us unless he had first suffered. Certainly, he replies, but before the Passion we should not have been able to receive him, for—1) Even the very Apostles still clung to the notion of an earthly kingdom. 2) No one, unless reconciled to God, was capable of receiving this Heavenly gift; and this reconciliation was wrought by the death and blood of Jesus Christ. 3) It would have been unseemly for Him to communicate His divinity to us while as yet He Himself was mortal. 4) It would have been unjust for the members to have been glorified by the Holy Spirit in the world, their head Himself being placed in the Passion without form or comeliness; therefore, said He, "it is expedient for you that I go away." Again, on the Lord entering into a ship and coming into his own city, the Gospel for the Nineteenth Sunday after Trinity. Ferus, after remarking the plain and unadorned character of the accounts of the Lord, adds: "That He might show Himself to be man, 'He

entered into a ship;’ He navigated; and by navigating preserved our faith and provided for our salvation. Assuming the substance of our nature, it behoved Him in all things to be made like unto His brethren. (Heb. ii. 17.) Being about to glorify His divinity by a miracle in our form, He humbled Himself by passing over in a ship. This is the order of the working of God; He first humbles, and afterwards exalts; He first mortifies, and then gives joy. So Jesus Christ died first in the humility of the flesh, that He might afterwards rise through the power of Divinity.” Ferus then goes on to give another ground for this proceeding, which is most fully illustrated from the pages of Holy Writ; in short, many of the sermons are tessalated, as it were, with Holy Scripture. It is no uncommon case to find a hundred texts cited in a sermon; but in his sermon for the Sixth Sunday after Pentecost, we find no less than one hundred and eight references to Holy Scripture, and many of these references include not only a line or so, but passages of considerable length. This Franciscan, like many a mediæval preacher, puts to shame many who glory in what they please to call “The Reformation;” and who in that Pharisaical spirit which ever accompanies narrowness of intellect and smallness of learning, would actually look down upon a Roman Catholic preacher of the sixteenth century as upon one who was “ignorant of the truth.” The length of his sermons even in epitome; the want of an index to their contents; the absence of method in their construction; as well as the formation of a newer and more popular school of pulpit oratory, are amongst those causes which have condemned the sermons of John Ferus to an undeserved neglect.

HA.—HARPIUS, HENRY (A.D. 1460).

Henry Harpius, or Herpf, was a Fleming of the Order of Friars Minor of the Observance (a Franciscan), and one of the great founders of mystical and ascetic theology in the fifteenth century. He died at Mechin, A.D. 1478. His three celebrated mystical treatises “The Epithalamium,” “The Golden Directory of the Contemplative Life,” and “Eden; or, the Terrestrial Paradise of Contemplation,” were published at Cologne, A.D. 1558. His “Theologica Mystica; or, In Cantica Cantorum paradoxon,” appeared two years earlier. The sermons of Henry Herpf were first published in one volume, folio, at Spire, A.D. 1484; afterwards at Hagenau, in one thick black letter quarto volume, A.D. 1509. The editor was fortunate enough, after waiting some years, to obtain possession of the Hagenau edition of the sermons, which number in all two hundred and twenty-one. They are thus divided: one hundred and five sermons “De Tempore;” forty-nine “De Sanctis;” forty-seven Lenten sermons, “De Pœnitentiâ;” and twenty sermons upon “The Threefold Advent of the Lord.” This volume is beautifully printed in contracted black letter, in double columns, upon thick paper; it contains seven hundred and seventy-two pages, and hard upon seventy-nine thousand lines, with an average of seven words in each line. It was published by Rynman, and printed by Henry Gran; “Civis in oppido imperiali Hagenau, Anno Domini M.D.IX. in vigilia Sanctæ Catarinæ reginæ, virginis et martyris,” as the colophon reads. Herpf belongs generically to the same school as do SS. Bernardine of Sienna, and Vincent Ferrer. Cardinal Bona calls him “a learned, methodical, and distinguished master of Mystical Theology.” He does not rank, however, with such mystics as Tauler, Echard, Suso, and Ruysbrock; and consequently he is not so bitterly opposed as they were to the Scholastic Theology; a century had sufficed to tone down the bitter hostility which had animated the earlier mystics. The sermons of Herpf are rather long; they each occupy about six columns of the Hagenau edition,

and contain two thousand four or five hundred words. In style they very much resemble those of Denyse, only that they are worked out into greater detail. The numerous contractions in the text render the book at first rather difficult to read; and at all times they prevent the eye from running with any rapidity over a sermon, for it is only after much patient attention that the text can be mastered. The authors most frequently used by Herpf are, S. Thomas Aquinas, S. Bernard, Josephus, and Peter Lombard. He has a well defined plan upon which all his sermons are written; an introduction containing three or four divisions, and then the body of the sermon with its four, five, or six divisions; sub-divisions being seldom used by him. As an eminently representative preacher, a sermon of Herpf is given for nearly every Sunday; from the heads of which it will be seen with what a clear mind, and one deeply read in scriptural lore, he traced out the special subject which he devoted to the consideration of each single sermon. His reflections upon the Passion, are exceedingly beautiful; they extend over fifty-six pages or one hundred and twelve columns; and they are characterized by the almost microscopic minuteness with which its every event is investigated. The absolute mysticism of Herpf is of a very mild order, and in his readings of Holy Scripture, he seldom goes beyond the letter. In his applications of the Old Testament he is quite within the mark, and ranges himself on the side of a sober, in preference oftentimes to that of a deeply spiritual analogy. Hence he is a preacher who is rather safe than attractive; instructive than emotional; save when he wanders out of himself to give us a vision of Dionysius; an apocryphal fact in natural history; or a miracle that does not rest upon the strongest evidence possible. But these aberrations are far from common with him. As a rule his pages contain much that is in every way fitted to instruct and little to awaken either astonishment or controversial feeling. Sometimes, indeed, a higher strain of devotion than is usual with Herpf is attained by him; as, for example, in his sermon for Easter Wednesday, in which he treats of the wounds of Jesus Christ, and of the moral and spiritual power which lay hidden in His humility, poverty, obedience, patience, and love. Very beautiful, too, is the analogy which he draws in the sermon on S. Matthew's day, between Elisha following Elijah, and S. Matthew following our Blessed Lord. His ready obedience, "he arose;" his daily conversation, and "went after;" his perfection and imitation, "Elijah." To say that stores of sermon thoughts and heads for sermons innumerable are contained in the two hundred and twenty-one sermons of Henry Herpf, would be to assert only that which the reader has ere this formed his own conclusion upon, but to be properly appreciated these sermons require to be thoroughly known.

H.—HARTUNG, PHILIP VON (A.D. 1670),

Was born at Theising, in Bohemia, A.D. 1619, and died at Eger, A.D. 1682. In A.D. 1645, he entered upon his novitiate of the Order of the Society of Jesus, and received an extended course of study at several colleges of his Order. He finally settled down as a preacher, to which end the composition of sermons formed the chief business of his life. The chief fields of his labours were Glogan, in Silesia, and Sternberg, in Moravia, and Eger, in Bohemia, at which place his "*Problemata Evangelica*" was published in folio, seven years after his death; and his "*Sixty Philippics; or, Invectives against Notorious Sinners*," A.D. 1687. The work by which Hartung is best known to posterity, is his "*Concio Tergemina, Rustica Civica, Aulica*," which was published at Cologne, two years before the death of the author, A.D. 1680, by Widenfeldt and Berges, in two volumes quarto, which

are (as is the case with the copy in the author's possession) usually bound in one. This work was reprinted at Eger, A.D. 1686, in folio, again at Cologne, A.D. 1709; and at Nuremberg, A.D. 1718. The "*Conciones Tergemina* in Festa," were first published at Nuremberg, A.D. 1711. The Invocation to the "*Concio Tergemina*" is very beautiful, and it runs thus:—"Patris Ingenito, quem Agricola et Paterfamilias assimilavit Filius, Concionem Rusticam. Filio Unigenito, quem Fabri Filium et Conscriptum Romanorum Civem ac Cosmopolitam urbanissimum, nuncupavit populus, concionem civicam. Spiritui Paradito et Principali per quem Principes inferant et Potentes decernunt Justitiam concionem aulicam Consecrat, Committit, Commendat, creaturarum postremissima Novissimus Ecclesiastes, Philippus Hartung. Soc. Jesu." There are always three, and sometimes seven or eight, Sunday sermons in the "*Concio Tergemina*," addressed to rural, town, and courtly congregations respectively. The "*Concio Rustica*" contains four sermons on the Last Judgment; nine upon Hell; six upon Death; nine upon the Passion of the Lord; ten upon Heaven; and twenty-five upon God. Seeing how very beautiful, simple, and full of illustration many of these Rustic sermons are, it is to be regretted that they run so much in courses; that all the sermons for the Sundays after Trinity are upon one subject, albeit that subject is the greatest and the highest subject of all. Although it is probable that the sermons in the "*Concio Tergemina*" are notes rather than full sermons, a series of illustrations to a particular thought rather than a perfectly developed scheme, yet they often extend to six or more pages, containing from two thousand six hundred to three thousand words in each sermon. In their present state, these sermons could hardly be used without some considerable adaptation, whilst as a magazine, rich in thought, anecdote, and apt quotations, they are simply invaluable. Not one of our present authors will more rapidly fill the pages of the preacher's note-book than Hartung. The mere titles alone of his sermons are suggestive. "All the servants of Christ are nobles;" "A threefold finding of the lost Jesus;" "Holy Idleness;" "The time of death is a time of Transfiguration;" "Holy Pride;" "One sin is all sin;" "The memory of Heaven;" "The shorter prayer the better;" "Self-victory;" "Holy Anger;" "The dignity of the mind;" "Prayer the Life of the Soul;" "Faith the leader of graces;" "God warns before punishing;" "Holy Hypocrisy." Origen is frequently quoted by Hartung, as are also SS. Chrysostom, Basil, Gregory the Great, Gregory Nyssa, and Bernard; and amongst more modern writers, Rupert of Deutz and Cardinal Hugo; but Origen and Basil are his chief authorities. The mind of Hartung seems to be utterly opposed to every form of scholasticism. The name of S. Thomas Aquinas does not, I believe, ever appear in his pages. The chief merits of Hartung are his clearness and vividness of thought and expression; his deeply reverential and loving tone of thought; his earnest desire to lead men to all that is best and holiest; the marvellous freshness and originality with which he handles every subject which he touches; his charming commentaries and applications of detached sentences and expressions of Holy Scripture. A young preacher might well devote a year's study to the two hundred and twenty sermons which are contained in this quarto volume; not for the purpose of preaching Hartung's sermons, but to store his mind with some thousands of morsels of rich theological lore, which will stand him in stead all through the remainder of his life. One such observation is his remark upon the Lord's pierced side, and it is a fair sample of many others: "He was not able to weep further with the eyes therefore he wept with the heart; then was the human race oppressed with a greater flood than in the days of Noah." Surely Hartung must be pronounced to be a great preacher.

HT.—HILDEBERT (A.D. 1130).

The Venerable Hildebert was born A.D. 1057, at Lavardin, in the French diocese of Mans, of which see he was chosen Bishop A.D. 1098, after which, being entangled in the disputes between William II. of England and Helie, Count of Mans, he had to clear himself by a journey into England. His Cathedral was burned down 1100. When Count Helie retook the city of Mans, Hildebert was imprisoned for a short time, and after being liberated he consecrated his newly-built Cathedral, and governed his diocese in peace until the year A.D. 1125, when upon the death of Guillebert he was translated to the Archbishopric of Tours. On the question of the patronage of his Archiepiscopal see, Hildebert fell into disfavour with Louis VI., who seized upon the revenues of the Archbishopric, and prohibited Hildebert from entering France. The disagreement was afterwards happily healed, and the latter days of the Archbishop's life were passed in tranquillity. He died at Tours, A.D. 1135. The authentic letters of Archbishop Hildebert are ninety-one in number; they are addressed to the Pope, and to several sovereigns and bishops of his time; his extant sermons number one hundred and thirty-nine. This number includes fifty-four sermons "*De Tempore*," thirty-two sermons "*De Sanctis*," and fifty-three sermons "*De Diversis*." The subject of each sermon is independently and vigorously treated by Hildebert; and although it may be broken up into more undetached ramifications than is consistent with our present practice in preaching, it still retains its integrity, and does not degenerate into any mere running commentary upon the Gospel which is under consideration. The great force of Hildebert lies unquestionably in his treatment of moral subjects; he must have been by nature a great moral philosopher, otherwise he could not have entered so keenly into the profounder workings of the human heart. It is somewhat remarkable, that in the present case the tone of the sermons of Archbishop Hildebert and the life of their writer should present so marked a contrast; the former being essentially contemplative, breathing all that is sweet and gentle; the latter being composed of many a varied element of toil, strife, and care. As we read the sermons of the Venerable Archbishop of Tours, we can almost hear him speaking to us upon love, and saying, "The miseries of division are healed by the bond of charity, which allows no one to be absent from us, no one to be estranged; for charity is co-extensive with the world; it embraces all seas; it ceases not to love when it is itself unloved; it holds all men as being present, as being kinsfolk." We can fancy the sternness of his manner when denouncing such disobedience as was manifested in the trespass of Adam, or the numbering of the people by David: he adds, "The whole world to the present day is paying the penalty of the Protoplast, and the disobedience of one has outlawed all." The moralist writes, "No one puts custom before reason and truth, since they both exclude habit. He who despising truth, presumes to follow custom, is either envious or malignant towards his brothers to whom the truth is revealed, or he is ungrateful to God." Of pride Hildebert observes, "This first and last destruction triumphed before all the other sins, and is overcome the last. For after a faithful soul, emerging from the abyss of sin, ascends the saving height of grace, the whole edifice of the house of the Lord is reduced to a ruin, by that pride which arose against its completion. For what is more dangerous to a holy man than that he should desire to appear holy? Such a one is further removed from God by the wall of pride, than he appears to himself to be near to him by the height of his grace." In the olden times of the Jewish Church, barratry was looked upon as a curse,

but now "He is more blessed who is fruitful in the spirit, than he who is fruitful in the flesh; who brings forth for heaven rather than for the sepulchre." To Hildebert himself truly is applicable the description which gives of the wise man as being one, "who under every misfortune is safe in himself; is moved by no external circumstances; is universally exulting: since there is nothing over which the triumpner of the mind may not triumph." Without brilliancy and passion, yet full of holy councils and gentle pleadings, are the sermons of the Venerable Archbishop Hildebert.

HY.—HOUDRY, VINCENT (A.D. 1710).

This very learned Jesuit was born at Tours, A.D. 1611, and died at Paris, A.D. 1729, at the age of ninety-nine years and three months. He was blessed with so excellent a constitution, that he hardly had a day's illness during his very long life, which was passed in reading, writing, and preaching. Even at his advanced age he did not require to use glasses, but could read the smallest print without any assistance. Houdry was one of the very few men who excelled in more than one department of learning, he being a noted and effective preacher, a distinguished writer, and a poet of no mean order. His three most noted works are—1. A Treatise on Preaching; 2. A Poem on the Art of Printing, and other pieces; 3. His celebrated *La Bibliothèque des Prédicateurs*, which at first appeared in twenty-two volumes, quarto. A Latin translation of the above great book, entitled "*Bibliotheca Concionatoria*," was published at Augsburg, in folio, by Joseph Wolf, A.D. 1749, and the ten following years. It consists of "*Ethices Christianæ*," five volumes; "*Festa Sanctorum*," five volumes; "*Mysteria Domini et Ceremonias Consuetudines Ritus et Ecclesiæ Placita*," five volumes; making fifteen folio volumes in all; containing between eight and nine hundred pages of double columns in each volume. This edition is in the possession of the editor, and it was subsequently reprinted at Venice, A.D. 1772, in fourteen volumes, folio. The "*Bibliotheca Concionatoria*" is one of the books which are essential to the formation of the Analytical Promptuary, of which mention has been made in the Preface. The scheme of this elaborate and exhaustive work is as follows. There is under the subject a "*Monitum*," or argument, setting forth briefly the thought or thoughts which the subject suggests. Then follows the "first Paragraph," which gives the outlines of a number of sermons, sometimes as many as nineteen or twenty, which flow from the subject, or the "*Monitum*." The "Second Paragraph" mentions the author's Patristic, Ascetic, and Dogmatic Preachers and Philosophers, who have illustrated this particular subject. The "Third Paragraph" furnishes places, examples, and applications of Holy Scripture to the matter in hand. The "Fourth Paragraph" contains a copious selection of actual passages from the Fathers, bearing upon the matter in hand. The "Fifth Paragraph" supplies a number of theological arguments upon the subject. The "Sixth Paragraph" and last, embraces a large number of extracts, some of considerable length, taken from Ascetic and modern writers and preachers, which are most useful for setting the subject before the mind in every possible light. In short, every ethical subject, or every Saint's Commemoration, forms in itself matter enough to make a good-sized volume of the modern style of book-making. If the "*Bibliotheca*" contained the Scriptural references alone, supported by the extracts of the "Sixth Paragraph," it would form a most invaluable manual; as it is, one hardly knows whether to admire most, the exquisite refinement of judgment, which enabled its author to collect such a vast array of appropriate illustrative matter, or the immense

erudition and industry which must have been combined, in order to place so large a portion of matter at the writer's disposal. In his work, as well as in his longevity, Houdry was a remarkable man. Yet there is something remaining, which is capable of exciting a greater feeling of wonder still, and that is, that the "*Bibliotheca Concionatoria*" should be so little known and used; that whilst men seek to draw for sermon-matter upon founts which are often very turbid as well as very impure, such a wellspring of truth, knowledge, and illustration as this great work of Houdry, should repose in dust upon the shelf. Of the hundreds of priests who visit the reading-room of the British Museum to write their sermons, or otherwise prepare them, how many content themselves with the translations of modern German divines! how few care to unearth the vast treasures of real theological lore which are all but ready to their hand! This complete sermon library in itself is not a very expensive book; about five pounds being the selling price for either the Augsburg or the Venetian editions. The sermons from Houdry which are contained in the *Promptuary*, are all taken from the first Paragraph of their several subjects in the "*Bibliotheca*," and they afford a fair notion of what this sixth, or, with the *Monitum*, the seventh portion of his work is like. Let us take rather an unpromising subject: "Zeal for our neighbour's salvation," as an independent example or sample of the outline sermons, one of Houdry's first Paragraphs. Passing by the *Monitum*, which shows the necessary connection between zeal and charity, and the relations of zeal to the value of the soul, we will notice the titles of each of the twelve sermons upon this subject. Ser. I. The Grounds of Zeal. 1) Necessity, as flowing from charity: holy emulation; active interest. 2) Causes; the glory of God; honour as co-working with God; satisfaction at our hour of death. 3) Conditions: pure and entire; gentle and patient, prudent. Ser. II. Objects of Zeal. 1) Towards evil: foreseeing; strong; constant and inexorable. 2) Towards good: exercised with authority; with caution; with tranquillity; without impatience. Ser. III. The Exercise of Zeal. 1) With ardent charity. 2) With knowledge. 3) With constancy. Ser. IV. True Zeal, which demands—1) God's, not our own glory. 2) Our acceptance of persons. 3) All means used. Ser. V. False Zeal. 1) Seeks self-honour and profit. 2) Perverted in effect. 3) Rash. Ser. VI. Apostolical Zeal has—1) Authority. 2) Light. 3) Undaunted courage. Ser. VII. Rewards of Zeal. 1) Affluence of grace. 2) Pardoned sin. 3) Help in our need. Ser. VIII. The Use and Abuse of Zeal. 1) Ardent zeal is most grateful to God. 2) Indiscrete, imprudent, and inordinate zeal, is obnoxious both to our neighbour and the Church. Ser. IX. Zeal a test of Love. 1) Towards God. 2) Towards our neighbour. Ser. X. The Glory of Zeal, which is—1) An honour to God. 2) A blessing to our neighbour. 3) A benefit to ourselves. Ser. XI. The Holy Union. Zeal demands that we should hate sin and love sinners; to obtain this union our zeal must lack—1) Bitterness and acrimony. 2) Sloth and indulgence. 3) Imprudence. Ser. XII. Illusive Zeal. 1) Mistakes reason for faith. 2) Ardour for inspiration. 3) Vanity for love. A few remarks are made upon each of the subdivisions of these initiatory sermons. Valuable as these outline sermons unquestionably are, they form the least valuable portion of the "*Bibliotheca*," which is every whit as rich in Scriptural as it is in patristic learning. From its clear print, well-marked sections, diversity of matter, and well-digested style of composition, the "*Bibliotheca Concionatoria*" is so far from being either a crabbed or a heavy book, that it really is most pleasant reading, and would make sermon composition an agreeable occupation to those who may be apt to regard it rather in the light of an appointed although an unwelcome task.

J.—JORDANUS DE SAXONIA (A.D. 1350).

Jordanus de Saxonia was also called Jourdain à Quedelingberg. Few particulars of his life are recorded, but we know that he was a member of the Order of the Eremites of S. Augustine; that he was born A.D. 1290, and that he died at Vienna, A.D. 1380, at the ripe age of ninety years. This Jourdain must not be confounded with Jordanus Germanus, of the Order of Preachers, who flourished A.D. 1220; nor yet with Jordanus Teutonicus, an historian who flourished A.D. 1290. The principal works of Jordanus de Saxonia are—1) “*Summa Sermonum de Dominicis per totum annum*,” which was published in folio at Strasburg, A.D. 1483. These sermons begin with a play upon his name: “*Jordanis ripas alver*.” 2) “*Beati Jordani de Saxonia Ordinis Eremitarum S. Augustini de vitis patrum ejusdem ordinis, lib. iv.*” This book was published at Antwerp, A.D. 1625, by Christian Ouwerx; edited, with notes, by Leod. 3) In the Augustinian Library at Paris, are two works by him in manuscript, entitled respectively, “*Collectaneum sive Speculum Augustinianorum*,” and “*Vita S. Monica ex Scriptis divi Augustini*.” 4) A treatise on the Passion of the Lord, beginning, “*Inspice et fac secundum exemplar*.” 5) “*Opus Sermonum de Sanctis*,” which was first published in small quarto at Paris, A.D. 1521, by Daniel Higmam, and most beautifully printed by John a Prato. The introductory sermon to the series begins, “*Dan catulus leonis fluet*.” This volume, the only one of the works of Jordanus which the Editor has been enabled to procure, contains two hundred and seventy-one sermons, the average length of which is about fifteen hundred words, or three and a half pages. Some of the sermons are much shorter than the average length, whilst, on the other hand, the first sermon for the Feast of SS. Philip and James, occupies five and a half pages, or two thousand four hundred words. Jordanus de Saxonia is a preacher of rare merit. The first point which strikes the reader of his sermons on his perusing them for the first time, is the excellent method or plan upon which they are constructed; there is nothing in his pages which seems to want altering or re-arranging. To tamper with the text would be either to weaken or to spoil the sermon. Jordanus seems to have possessed a mind, both logical in its deductions and systematic in their arrangement. The number of heads in each sermon seldom exceeds three, which three are often subdivided into three minor portions, so that the sermon is completed in nine divisions. For example, in a sermon upon the “*Kingdom of Heaven*,” we find that it signifies—1) The Church of the present time. (S. Greg.) 2) The Study of Holy Scripture. (S. Jerom.) 3) Eternal Life. In his fourth sermon upon S. Matthew, discoursing upon Jer. xxxi. 3, he applies these words to the call of the Apostle, which implies—1) The eternal charity of God primordially moving. 2) The internal unity actually overcoming. 3) The paternal benignity finally drawing. This primordial moving signifies a filling of the heart with—1) Brightness, illumining the darkness; 2) fervour, overcoming the coldness; 3) sweetness, vanquishing the vanity. Preaching on the Light of divine wisdom, Jordanus remarks that it shines by itself—1) Powerfully. 2) Meicifully. 3) Singularly. Powerfully, as—*a*) elevating; *b*) assimilating; *c*) transforming. Again, in a sermon on Conformity to Jesus Christ, we are told to renounce—1) Our goods; 2) our flesh; 3) our souls to God; and that the poverty of the Lord—*a*) commended Him to us; *b*) spiritually enriched us; *c*) evidently declared His divinity. The third section of this sermon (No. CCXXXIII), upon the relinquishment of the soul by the abdication of the will, is well worked out. “No one can live the life of Christ, unless he die

the death of Christ." This death is one thing in the active life, and another thing in the contemplative life; dying in the former, a man brings himself to nothing, whilst in the latter, a man is compelled to cast himself down as beyond and less than nothing. The several grades in this spiritual death are given in detail. Passing from his method, we notice further the freshness of Scriptural interpretation in which Jordanus abounds. This feature can well be remarked from the outlines of his sermons, which are given in the Promptuary, and it is especially noticeable in Sermons No. 28, 57, 60, and 462. In the last sermon cited, which forms the second sermon upon the Gospel for the Seventh Sunday after Trinity, the application of the three days to the three estates of man, is one which is both striking and fresh, and quite in keeping with the general style of the preaching of Jordanus. Without using any very fanciful or far-fetched mysticism, Holy Scripture is pressed home by a moral or a spiritual interpretation, which might have been common enough with the sixteenth century preachers, but which has all the charm of novelty for ourselves, removed as we are so far from these post-mediæval times. The deep study of Holy Scripture was, we know, a characteristic of that period, when many an obscure Jesuit preacher possessed more knowledge of the Bible than would form the collective sum of any fifty of the so-called "evangelical" preachers of the present day; but that Jordanus must, in this respect, have greatly excelled most of his contemporaries, we cannot but believe; his pages are woven almost entirely of inspired material. Lastly, we are bound to notice not only his interpretive power in explaining the divine mind, but also his own great freshness and originality of thought. We do not find in his sermons a trace of anything either hacknied or common-place. All his conceptions are bright, original, and telling. His mind was not weighed down by the amount of learning it contained; it carried its knowledge gently, easily, and lordlily, too, inasmuch as he had it under his perfect control. How varied and how deep that knowledge was, a casual glance over the "*Registrum Speciale*," which is prefixed to the sermons, will be sufficient to show. In fact, the whole tone of the mind of Jordanus implies a vigorous understanding, which had been further strengthened by an efficient training. To the young preacher, these sermons of Jordanus de Saxonia will be most useful as models of sermon composition; whilst preachers of every age and experience will find in his pages much that is both profitable in itself, and of inestimable value to those who have themselves to teach others.

J. L.—JUSTINIAN. S. LAURENCE (A.D. 1420),

Was a lineal descendant of the Emperor Justinian. Three brothers, who were driven from Constantinople by an insurrection, came to Italy, and settled in Venice, and soon became one of the most illustrious families of the republic. S. Laurence Justinian was born at Venice A.D. 1381, and he was appointed General of the Canons of S. George "in Alga," A.D. 1424, to which Congregation he gave some excellent rules. Eugenius IV. appointed him Bishop and Patriarch of Venice, A.D. 1451. He died A.D. 1455, at the age of seventy-four years, having governed his diocese for four years with great prudence and moderation. His name was placed in the Calendar of the Saints by Clement VII., A.D. 1524. A complete edition of the works of S. Laurence was published at Venice, in folio, A.D. 1721. This volume contains, exclusive of the Life and the two copious Indices, six hundred and thirty-eight pages of small print double-columned Latin text; one hundred and three thousand three hundred and fifty-six lines; and seven hundred and twenty-three thousand four hundred and ninety-two words. The editor has

been fortunate enough to procure a copy of the Venetian edition, from which the contributions of S. Laurence Justinian to the Promptuary has been formed. It contains sixteen spiritual treatises, and thirty-nine festival sermons. The sermons form but a small portion of the writings of S. Laurence, since they only occupy fifty-nine pages, being altogether less than the length of most of his single Tractates. The titles of his several opuscula sufficiently indicate the general tenor of his writings. The "*Lignum Vitæ*" contains a carefully divided and subjective analysis of fourteen Christian graces; such as fear, faith, charity, hope, perseverance, obedience, etc. The Tractate on "*Discipline and Spiritual Perfection*" was written A.D. 1419; the "*Fasciculus Amoris*," A.D. 1425. The grandest and the longest Tractate of all, "*On the Triumphal Agony of Christ*," appeared in the following year, A.D. 1426, in which year that most searching and deeply spiritual work on "*The Inward Conflict*" proceeded from his pen. It was not until the year A.D. 1429, that the treatise on "*The Complaint of Christian Perfection*" was written. As in his life, so in his writings, S. Laurence Justinian is deeply spiritual; all his works are essentially devotional; and in them he drew hardly, if at all, from any but inspired sources, and even these he used but sparingly, for it was the depths of his own spiritual nature which supplied him with such abundant matter for his several works. This fact lends a great charm to his writings, in which the reader feels that he is rather conversing with a fellow mind, than reaping the results of an acquired knowledge. In his pages it is heart appealing to heart, and outpouring the riches of its spiritual gifts with a most abundant overflow. Of course, like everything else which is human, this manner of composition has its disadvantages; it leads to a style which is somewhat diffuse and indefinite; it requires a continuous and lengthy reading to fully master the author's line of thought; and, above all, to make such reading profitable, the mind of the reader must, to some degree at least, be in harmony with the mind of the writer. It is quite possible, that at one time S. Laurence will be felt and enjoyed, whilst at another he will seem to be dull and almost commonplace. This is the case, more or less, with all purely spiritual writers; with all the sermons which we either listen to, or which we ourselves deliver. By a preacher who has some time before him, much sermon thought can be gained from the study of some single chapter of one of the devotional treatises, out of which chapter heads can be formed, and the matter thrown into a useable form. The exposition of "*The Triumphant Agony of Christ*," the gem of all the writings of S. Laurence, contains no less than twenty-seven chapters of six columns, or nearly three thousand five hundred words each, which would be more than the length of any ordinary sermon; so that each single chapter of this treatise is more than sufficient to form one discourse. How suitable this treatise is for such a purpose a citation of the titles of a few of the chapters will show. "What the Soldier of Christ ought to do, and how he should order himself in the spiritual conflict." The shortened title of this would be, "The Soldier of Jesus Christ." "Of the threefold spiritual healing of souls." "Of the four classes not rightly contending for Christ." "Why the standard of the Holy Cross is made manifest to the world." "How Saints overcame the natural fear of death." "How man lost his dignity by loving the freedom of the will." "The loving soul cannot rest." "How man is carried on to things invisible; faith mediating through the visible nature of the Mediator Christ." In regard to the thirty-nine sermons of this author, with the exception of six, they are "*De Sanctis*;" the exceptions being the Nativity, the Circumcision, and the Epiphany of our Blessed Lord; for Palm Sunday, for the Conver-

sion of Sinners, and upon the Eucharist; which last sermon, or rather treatise, contains over eight thousand words, whilst all the other sermons have an average length of but fifteen hundred words each. These sermons are not divided into heads; they commence without any text; they are fairly, but not abundantly, furnished with Scriptural quotations; they are altogether wanting in allusions to profane writers, or to historical events of every kind; they are rather spiritual meditations upon the festivals, such as a devout mind, much given to contemplation, would make at the present day, than sermons properly so called; they contain very little external dogmatic teaching, no allusion to creeds, canons, or to articles of faith. In expression they are eloquent and impassioned to a great degree, yet without a trace of that Oriental rhetoric, of which S. Chrysostom was so consummate a master. Hardly any tinge of mysticism, properly so called, can be found in the pages of S. Laurence, who drew his material from his own deep heartfelt and devout contemplations, rather than from any other mind, whether sacred or profane. He is in thought and style the very antithesis to Escobar or to Paoletti. He is suggestive rather than expressive. The grand power of this master of the spiritual life, lies truly in the spirit and not in the letter, and therefore his writings require to be meditated upon, if they are to yield their proper fruit, in order that like the leaven they may interpenetrate, and leaven the entire heart and the affections. In conclusion, one or two passages in these sermons are given to illustrate his tone of thought. We read upon S. Thomas saying, "My Lord and my God!" "He so exclaimed, that he might signify to all that he had found that which he had sought. He confessed Him to be the true man and true God; he touched the man and he believed in the God. But on account of the unity of persons which is in Christ, it must be acknowledged that he both touched and believed in both. Oh! the wonderful dispensation of our Author, and His marvellous benignity to be loved; Who willed, by the incredulity of one, by such evident testimonies, to instruct the universal Church." Upon S. Andrew, it is said, "Going joyfully and triumphantly to the Cross, he undauntedly ascended it, and he preached to the people as if from a spiritual pulpit; beseeching them not to stay his martyrdom, for the world being despised he was nigh heaven, and he was already tasting the delights of eternal life. And now, by the sight of the mind he was contemplating the light of divine wisdom, wherefore he was unwilling to return again to the darkness of his present exile, desiring to depart and to be with Christ. Oh! happy soul, which the love of God hath fulfilled, faith hath irradiated, and the assurance of immortality was supporting. He was hanging upon the Cross, and yet he was overawing his enemies." The calling of S. Matthew is thus expressed: "He had seen no sign; he had not understood the counsel of salvation; he had not been a follower of Christ; and yet by the one voice of Him calling, he was smitten in heart; he was changed in mind; he was irradiated by faith; he was transfixed with the spear of charity; suddenly he left money, family, and possessions, and obeyed the Imperial Commander." Verily had we only inherited these thirty-nine sermons, the name of S. Laurence Justinian would have been an honoured one in the Church.

L.—LANUSA (A.D. 1600).

Jerome Baptist de Sellan de Lanusa, was born at Ixar, in the diocese of Saragossa, in Spain, A.D. 1553; he was a Dominican, and he afterwards became Provincial of his Order. The Popes having imposed silence concerning the doctrine of grace, Lanusa's great veneration for the writings of S. Thomas Aquinas induced

him to publish his celebrated "Petition against the Jesuits," who were really the stigators of this measure. The piety and learning of Lanusa commended him so greatly to Philip III., that, in A.D. 1616, he elevated him to the see of Balbastos, and six years afterwards to that of Albarrachin, at which city he died, A.D. 1625, at the age of seventy-two; having, according to one biographer, "combined to fulfil the duties of the Episcopate with the exercises of a Religious;" having observed, "*ad unguem*," all the constitutions of his Order, including fastings, maceration of the flesh with iron chains, daily recitations of the office, and intense study of Holy Scripture." "That," says another biographer, "he was singularly endowed with the gift of wisdom and understanding in things sacred, and especially inspired in the interpretation of Holy Scripture, is sufficiently proved by his work 'Evangelical Treatises,' which was written 'simply and solidly.'" Yet it is as a preacher that Lanusa is best known and remembered. S. Dominic was the founder of the Order of Preachers, of which Order Lanusa was so bright an ornament. On account of his eloquence and learning, that he was surnamed "The Dominic of his age." He has well established his fame as a great homilist, by the "*Homiliæ Quadragesimales*," which first appeared in three folio volumes in Spanish, during the lifetime of the author. This great work was afterwards very carefully translated by Louis Amariton into French, and in A.D. 1786, Herman Derman published at Cologne a very literal Latin version of the Lenten Homilies; and, in addition to these, five Eucharistic Homilies, "upon the Gospel which is read in the solemnity of the most sacred Sacrament of the Altar." These five homilies contain not less than ninety-two sections, each one of which is a sermon in itself. This complete Latin translation of the homilies of Lanusa, was the work of a Capuchin of Ypres, named Onesimus de Kien. From the Latin translation of De Kien, of which the editor has a copy, the sermons of Lanusa have been prepared for the Promptuary. The construction and arrangement of the "*Homiliæ Quadragesimales*" is somewhat unique. There are only fifty in all, and yet they fill three and a half folio volumes, which represent one thousand eight hundred pages of small printed Latin text, in double columns, each page holding about one thousand one hundred words. Some of the homilies occupy as many as thirty-eight of these pages, or about forty thousand words, and they are divided into some five-and-twenty or thirty sections, each of which section is a short sermon in itself. The entire work is prefaced by his copious indices:— "*Index Concionatorius Dominicalis*," and "*Index Concionatorius Festorum*," in which the reader will find that nearly *forty* sermons are contained in the body of the work, for each Sunday and Festival throughout the year. These indices fill nearly two hundred pages of very small print. At the end of the fiftieth homily, in the middle of the fourth volume, there is an elaborate index of Holy Scripture; another of the Spanish proverbs which are used by Lanusa; and a third of the contents of the homilies. Although Lanusa appears before us in a Latin translation from the Spanish, his style of composition is decidedly easy and graceful, and his matter is judiciously selected and well put together. On the editor opening his pages for the first time, he was particularly attracted by his original, striking, and profound treatment of Holy Scripture. Using the aid of the Fathers of higher knowledge and repute, he gives his exegesis of Holy Scripture in a way that at once commands attention, and sustains the interest of his readers. Whilst a decided advocate for mystical interpretation, he never allows an uncontrolled imagination to run into excess; he does but follow in the wake of many of the great Fathers of the Church; and his four folios are indeed a treasure-house, which is amply stored with spiritual

lore. A few examples will illustrate the way in which Lanusa deals with Holy Scripture, his strong point being the force with which he brings the Old Testament Scripture to bear upon the New. He makes Scripture interpret Scripture ; and then he gives an extra force to his explanation, by a citation from one of the four writers who are his chief guides and authorities—SS. Augustine, Chrysostom, Ambrose, and Jerome. Lanusa was a Hebrew scholar, and so he often gives a new and more striking rendering of the Masoretic text. That he was keenly alive to the meaning of words, can be gleaned from the following—one out of multitudes of similar passages. In his Homily (No. XVI.) on the Rich Man and Lazarus, writing of his death, he quotes from the treatise of S. Jerome against Vigilantius : “Non tamen emisit spiritum quám eructavit.” “A very happy expression, most suitable to the occasion, ‘he belched out his spirit ;’” he did not quietly resign it into the hands of God. We will confine our illustrations to the Prophet Ezekiel, and take one or two at random from that most difficult book. (Ezek. ii. 9, 10.) In the Homily on the Prophets in his country (No. XXII.), founded upon S. Luke iv, 13, 23). The “hand” is that of Christ ; for no power can open the sacred Scriptures without the strength and grace of the Saviour. (S. Luke xxiv. 45.) “A roll of a book ;” an express symbol of Holy Scripture, written all over, since nothing in it is void of mystery ; “without” by histories, “within” by heavenly mysteries, which were represented by these ; “without,” by the earthly blessings which it promises ; “within,” by the supreme and heavenly blessings which were figured by those of earth. Then follow a number of passages, which prove Jesus Christ to be the “hand” which can alone “open the book.” (Ps. cxix. 173 ; Rev. v. 1-5.) The moral of the vision is conveyed in another Homily. (No. XV.) There is a double message in Holy Scripture : the roll was sweet when swallowed, bitter and sorrowful in words. “My Prophet, eat that volume, swallow all things, joyful hymns, and lamentations, and woe.” The like thing happened to S. John. (Apoc. x. 9.) Lastly, in Homily XLV., “Upon the Passion and Death of the Lord.” After dwelling upon the dignity, and showing that there was an element of joy in it, he adds, “But on the other hand, if we carefully consider the matter, it ought to be celebrated by us with assiduous tears, the mind considering that by the price of His life Christ renewed our salvation.” That mystical “book” of Ezekiel (Ezek. ii. 9) contained in one portion a song of exultation ; but from the other resounded sad lamentations, which called forth tears and wailing. This book altogether abounds in mysteries ; it represents Christ crucified. It is such a book, that S. Paul, a man of great learning, persuaded himself to never let it drop from his hands. (1 Cor. ii. 2.) It is a book of such a kind, that it is necessary to know nothing else than what is contained written in these pages. In this book there are songs of joy, as S. John explains, of those who saw the Lamb as it had been slain (Apoc. v. 9), Whom “they celebrate with eager songs.” So we have the “book” of Ezekiel explained in a moral sense, representing our chequered life here on earth ; in a spiritual sense, applied to the letter and spirit of Holy Scripture ; in an analogical sense, to our Blessed Lord’s Crucifixion, to His triumph over death, and to His heavenly glory. Again (Ezek. xiv. 21), “My four sore judgments” is explained in Homily XXXII., on “The Resurrection of Lazarus ;” Lanusa shows that God calls adverse judgments His own ; “my ;” and a passage is given from S. Gregory the Great’s homily upon the passage, to show that all such things happen by the counsel and knowledge of God. Lastly, the vision of dry bones (Ezek. xxxvii. 3) is explained in Homily VII., upon “The Entry into Jerusalem ;” and in the twelfth section, upon “The Purifying of the

Temple," after some beautiful remarks upon the vision, Lanusa continues, "The bones of this mystical body are the priests (as assert SS. Aug. and Greg.); they sustain the people; they are the support of the existing republic." Perhaps, if anything, Lanusa is a trifle too commentatorial in his Homilies, but no one, after studying them, can deny the learned Bishop of Albarrachin was a profound theologian, and an accomplished Christian scholar.

M.—MARCHANT, JAMES (A.D. 1620),

Was born in Belgium at the latter end of the sixteenth or the beginning of the seventeenth century. He was at first appointed Professor of Theology in the Benedictine monastery of Floreffe upon the Sambre, and afterwards in the monastery at Lobes. Marchant was subsequently appointed Pastor and Dean of Couvins, a town in Belgium, near Charlemont, a post which he held until his death. The sermons of this most amiable and elegant-minded theologian were thrown by him into the one great work, by which his fame has been handed down to posterity, which is entitled, "The Garden of Pastors." The first edition of the "*Hortus*" appeared at Paris, A.D. 1638; the second, A.D. 1651; the third, A.D. 1661. All these editions were in folio, but the fourth was published at Cologne, in quarto, A.D. 1643. A treatise on the Sacraments considered hortatorily, and entitled, "*Candelabrum Mysticum*," was first published in quarto, A.D. 1630; his quarto volumes of Funeral Sermons at Cologne, in A.D. 1642, and again A.D. 1652; and a small book called "*Resolutiones Pastorales*," also at Cologne, A.D. 1655. In addition to these works, there is the "*Tuba Sacerdotalis*;" the "*Virga Aaronis*," and a useful series of sermons upon the Saints, which was published in folio at Paris, A.D. 1646, under the title of "*Vitis Florigera de Palmitibus*," and afterwards in quarto at Cologne, A.D. 1682. The book belonging to the author, which has been used in preparation of the Promptuary, contains most of these treatises. Joined with the "*Hortus*," is a folio volume, containing one thousand and fifty-four pages of printing in double columns. It has the following title:—"Hortus Pastorum Sacræ Doctrinæ Floribus Polymitus, Auctore R. D. Jac Marchantis oppidi Conviensis Pastore et Decans, Sacræ Theologiæ quondam Professore una cum Candelabro Mystico aliisque Opusculis ejusdem Authoris. Nunc recens a mendis expurgatus, novoque ordine dispositus et in faciliorem methodum redactus, Studio et opera Michaelis Alix Parochi Ecclesiæ sanctu Andoëni de Eleemosyna, Diœcis Parisiensis. Opus singulus animarum curam habentibus concionatoribus, seu Missionariis, perutile ac necessarium. Editio ultima et Plane Recognita. Materia et numerus singulorum Librorum in pagina ab hac, sexta indicantur. Accessit Tabula nova rerum, Verborum et concionum in Evangelia, nunquam antehac edita. Lugduni. Apud Claudiam De La Roche, in viâ mercatoriâ sub signo Occasionis MDCLXXXIX. Cum approbatione et permissu superiorem." The first edition of the "*Hortus*," as edited by Michael Alix, was published at Lyons, A.D. 1742, who seems to have incessantly worked upon it, until he produced his final and complete edition. "The Garden of Pastors" is divided into three books. The first book treats of Faith, and contains one hundred and ninety-one well marked Lectures, or "propositions," each of which contains sufficient matter to form a sermon. These Lectures are grouped into three or four propositions, which are collected into seventeen "*Lectures*," or Readings, which are themselves distributed into four tracts, or Articles:—1) Upon the Christian Faith; 2) an Explanation of the first part of the Apostles' Creed; 3) Explanation of the Articles of the Creed relating to the Son; and 4) of those relating to the Holy Ghost. The second

book of the "*Hortus*" contains four "Tractates":—1) Upon Hope; 2) Prayer; 3) the Lord's Prayer; 4) the Angelic Salutation. This part includes thirty-four "Lections" and fifty-four "propositions," which really make seventy-two Lections. The third book treats of—1) Charity; 2) the Decalogue; 3) the First Table, 4) the Second Table. It contains thirty-two "Lections," and fifty-nine "propositions." So that the whole of the "*Hortus*" contains three hundred and two "Lections," and occupies four hundred and thirty-two pages. "*The Candelabrum Mysticum*," which is a continuation of the "*Garden*," treats of the Sacraments in eight tractates, and it contains eighty "Lections," and occupies two hundred and fifty-seven pages. Next follows a very short treatise, bearing the title, "*Coronis Candelabri Mystici ad filios lucis*"; it is divided into seven chapters, and fills six pages. The "*Tuba Sacerdotalis*" has a separate title-page, and commences at page six hundred and ninety-nine of Alix's last edition; it blows a seven-fold trumpet against the seven deadly sins; demolishing pride, avarice, luxury, envy, gluttony, anger, and sloth. This treatise is divided into seventy-five "Lections." "*Virga Aaronis Florens*" is a directory of the priestly life; each blossom on the rod representing some special grace which the priest ought to endeavour to gain. It contains five tractates, fifty-five "Lections," and occupies one hundred and ninety-two pages. The "*Resolutiones Pastorales*" are in nine books, which contain the answers in forty-nine chapters, concerning the Sacraments and other matters, upon which a parish priest would most probably be questioned during his parochial ministrations. A praxis, or Catechism, founded upon the three books of the "*Hortus*," the "*Candelabrum Mysticum*," and the "*Tuba Sacerdotalis*," forms a most fitting and useful conclusion to this invaluable work. The "*Index Concionum*" of M. Alix, gives without trouble the references, by which three or four sermons for the Sundays and chief Festivals will be found all ready to hand. In a short but eminently simple and elegant preface, Marchand gives his reasons for the composition of this work, deprecating anything like vanity in its composition; that vanity which spoils so many works, like the smoke which mingles with the pure flame when it begins to arise. He prays that the Lord will deliver him from this snare "in this work; not mine but His, and which I desire to be altogether His." Amongst these is named the preservation of a large amount of material, which he had collected for catechetical and parochial instruction; the advice and encouragement of several persons whose opinion he valued: as of his brother Peter, of John Cospean, of Peter du Bois, from one of whose letters to him he inserts a quotation; and lastly, because having seen, and read, and pondered upon many other works, he found none with precisely this scope. Some were too scholastic, others too argumentative; some were too lengthy, and allowed no space for the exercise of individual thought; others were deficient in personal illustration. Marchand desires his book to be as plain, practical, and useful for instructive preaching as possible. He gives a list of the authors, exegetical, dogmatical, and homiletical—amongst whom he includes Peppin—catechetical, ascetic, and historical, of which he has made use. He mentions that he was a hearer of Cornelius à Lapide, when he was a Professor at Lovaine. "Although not only from my own land or quarry, but from elsewhere, I may have led stones, wood, lime, that I might erect this building, yet do not deny it to be mine, for it is mine, according to my idea, by my labour; erected, disposed, and consummated by my labour. No one rightly denies it to be the garden of him who prunes, digs, cultivates, arranges, and adorns it, although from elsewhere some seeds, plants, shrubs, flowers, and trees, which by pruning, lopping, and

transplanting, he may have sown or planted there. But since it is of small account to sow, plant, water, and tend, unless they produce, increase, and furnish fruit, and this comes not by art but from God. The garden is not mine, but His Who worketh all in all; to Whom with my whole heart I commend and again consecrate it, that He may give it increase. Do you, indeed, use it happily and pray for me." With such words does Marchant conclude his preface, which rightly explains the general tone of his book, which is loving, earnest, and eminently hortatory; all his vast stores of theological knowledge being worked up into simple and most useful propositions. The more the "*Hortus Pastorum*" is used, the higher will be the value which will be set upon it, for it will be found to be impossible to open it at any subject upon which it treats, without finding that it has enriched such topic with many a beautiful and holy thought, and that it has opened it out in a way which it would have been next to impossible for any student of the nineteenth century literature to have discovered for himself.

PA.—PAOLETTI AUGUSTINE (A.D. 1630),

Was a doctor of theology; a monk of the Order of S. Augustine; Prior of the Province of Sienna; and one of the most noted preachers of his day. He flourished about the middle of the seventeenth century. Judging from the sermons which he has left to us Paoletti must have been a man of extraordinary learning and research. The united testimony of his contemporaries quite bears out the statement of Busæus, which affirms him to have been "*Eximium Cathedræ decus et Ecclesiæ hujus temporis facile princeps*." The reputation of Paoletti rests chiefly on his course of Sermons for the Sundays and Festivals throughout the year, which were translated into Latin by Gratian, a Carmelite monk and sub-superior of the convent of his Order at Antwerp. The volume in the possession of the Author is entitled "*Discursus Prædicabiles*;" and it contains ninety-three sermons of Paoletti, arranged in three parts, from Advent to Quinquagesima; from Easter to Advent; and de Sanctis. Each part has five indices of—I. Authors used. II. The Arguments of the Sermons. III. The places of Holy Scripture. IV. Things worthy of special note. V. For the formation of Sermons for the entire year. In this volume, which was published by Busæus at Cologne, A.D. 1664, three years after the Sermons appeared in Italian, and which is in the original hog-skin binding, there is no *Quadragesimalæ*; it contains three parts and not four, into which Gratian says this second edition was divided. It is a closely printed quarto volume, containing nearly one thousand pages of small type, in double columns. The sermons are of extreme length; their average length extending to twenty-seven columns, or eight thousand four hundred and twenty-four words. In Busæus's edition we find in the first part twenty-four sermons; in the second, thirty-two; in the third, thirty-seven; making ninety-three in all. The Authors cited in the first part number five hundred and thirty-six; in the second part, five hundred and sixteen; and in the third part, four hundred and ninety-nine. The number of authors, great as it is, is not so remarkable as the extreme comprehensiveness of his list. Paoletti draws from every source: the Greek and Roman classics; poets and historians; philosophers; ecclesiastical writers; Jewish as well as Christian; obscure, as well as those of recognized fame. The result of such omnivorous and multifarious reading is duly expressed in the Sermons; which are hardly more than very lengthy disquisitions upon the matter in hand, literally tessellated with quotations. Of course any graces of style which the original sermons contained have disappeared during the process of translation; but inasmuch as

the quotations equal if they do not exceed the original matter, there were very probably but few elegancies in the composition of Paoletti left for the translator to destroy. The "*Discursus Prædicabiles*" are all composed upon a given plan. An introduction fills about two columns; which is followed by the first part, which includes the bulk of the Sermons, and a second part which, according to the fashion of the Italian preachers, is very short. The whole sermon is again cut up into some thirty or forty sections, which renders it easy both of perusal and reference, and also of re-arrangement should the matter be required for use in a modern pulpit. This quarto volume is of great value to the preacher, as being a kind of quarry whence can be gathered material which is rare, valuable, and pleasing; which can be worked up afresh; and, used to give a certain power and brilliancy to many a modern sermon. In one respect Paoletti is not unlike old Burton. We read "*The Anatomy of Melancholy*," not for our care about the subject in hand, but for the quaint and obsolete quotations with which this work abounds. In like manner we study the "*Discursus Prædicabiles*," not so much for the sake of Paoletti's sermons, as for the thousand hints and illustrations which he gives on nearly every conceivable subject. It is just the kind of book that a preacher, well nigh weary with drawing upon his own resources for the past twelvemonths, ought to take with him upon his holiday trip, and make it a study during his six weeks' relaxation. Whilst not particularly admiring the sermon, the preacher in this case is worthy of great respect; and let the reader diligently attend to a paragraph which opens with the formula, "*I have often considered*," which is always the prelude to something worthy of note. The mere scholar also would find his account in the reading of Paoletti, who would furnish him with eclogæ from the early Italian and other poets. As a book of reference also, and also as a commentary upon texts and things, Paoletti is a most useful manual to have on the shelf, and one which will be found to answer very many of the questions which the theological student would be likely to put to it. Amongst the many morsels of telling exegesis to be found in Paoletti we will note one or two. "Why did the devil persuade himself that it would be harmful for the friends of Job were they to visit him, since if he wished to withstand Job they could help him, and if he wished to plunge Job into desperation they could prevent this by exhorting him to patience, and by comforting him. He knew that Job's trust in God was impregnable (*Job ii. 21, 22*), therefore he sought to make him lean upon the false help and hope of his friends. But Job, so patient, perceived the stratagem of the enemy; he firmly trusted in God, and by the power of that hope he triumphed over this device. 'Oh! how crafty, and how astute, is the devil! he called together the friends, the helpers of Job, knowing that nothing is more harmful to man than help and assistance.' (Beza.)" Again, Paoletti, preaching on the bounty of the Lord healing so freely the leper (*S. Matt. viii. 5*), asks why the Archangel Gabriel mentioned "*the house of Jacob*" (*S. Luke i. 3*), and passed by that of Abraham and Isaac. The answer is given with elaborate detail, in which it is shown that Abraham restricted his liberality to Isaac, and all but excluded Ishmael; that Isaac enriched Jacob, but stinted Esau; whilst Jacob divided the paternal inheritance equally and liberally; he blessed each one of his twelve sons with their own special and singular blessing. "Because, therefore, Abraham was niggardly in giving, and Isaac was restrained in blessing, therefore 'He shall reign,' not over the house of Abraham or over the house of Isaac, but 'over the house of Jacob for ever,' because he willed to be liberal, ever with open hands, bountifully benefiting all." In a sermon on "*Perseverance*," it is asked, why the sword with which David killed Goliath was preserved in the Temple (*1 Sam.*

xxi. 9), and not the stone which actually killed him. The answer is that the sword actually finished the conflict; the beginning of the fight was with the stone: the end of the victory was with the sword. For a like reason, perseverance, which obtains its wished-for end, is held in such high esteem, that it is preserved in the house of God. These Sermons are literally full of such striking and pointed interpretations of Holy Scripture, which are to say the least ingenious and original, although they are not given upon Paoletti's own dicta, but founded upon quotations from men of recognized piety and learning. Would that our space allowed of the extraction of a few of the verses which are so appositely introduced by him. All that we can say in conclusion is, that the "*Discursus Prædicabiles*" are brimful of things well worth the trouble of searching for, in order to find, and of remembrance and application, when they have been found and noted down.

PE.—PEPIN, WILLIAM (A.D. 1520).

This celebrated French preacher was born in Normandy, towards the latter half of the fifteenth century, of industrious but obscure parents. He was admitted a Doctor of the Sorbonne, January 13th, A.D. 1499. He was of the Order of Preachers, and he presided over the House of Evreux from November, A.D. 1504, to September, A.D. 1506. He then became a Court preacher to Francis I., preaching Lent and Advent Sermons before him with great success. Pepin died January 18th, A.D. 1532, at Evreux, and was buried in that house over which he had once presided. His chief works are—1) "*Sermonum Dominicalium super Epistolas et Evangelia duæ partes*," Both the parts were finished between A.D. 1520-1523. The first part was published A.D. 1520, and the second part A.D. 1529, by Claudius Chevallon. This collection of Sermons was reprinted at Paris in octavo, A.D. 1539, and at Venice by Bertani, A.D. 1588. 2) "*Expositia Evangeliorum et Epistolarum Quadragesimalium brevis et succinta*." This book had an astonishing circulation. It was printed at Paris by Kees, A.D. 1511, in folio, and again in octavo, in A.D. 1513; at Lyons by Benedict Bonny, A.D. 1541; at Venice by Gratosi Perthacini, A.D. 1569, and A.D. 1572; and again, A.D. 1572, by Ferri; at Paris once more by Bichon, A.D. 1589. 3) "*Opusculum de Confessione*." This work was published at Paris by Parri, A.D. 1519; by Chevallon, A.D. 1534; by Girault, A.D. 1540; also at Venice by Bertani, A.D. 1588. 4) "*Speculum Aureum super septem Psalmos pœnitentiales*," published at Paris by Parri, A.D. 1519, and at Venice two or three years afterwards. 5) Amongst his other works, too numerous to mention, are "*De Imitatione*;" Forty Sermons on the Destruction of Nineveh: Paris, A.D. 1518; Exposition of Genesis, Exodus, etc. 6) *Sermones de Adventu Domini intitulati de Secretis Secretorum*. They were published at Paris in folio, A.D. 1507; again A.D. 1520; in octavo, at Rouen, A.D. 1536. From this latter work the contributions of Pepin to the Promptuary have been taken. The author's copy of it is a most beautifully printed black-letter duodecimo volume, entitled "*Opus admodum insigne de adventu domini, de secretis secretorum nuncupatum; cum quibusdam utilissimis questionibus in unoquoque sermone noviter adjectis; a reverendo patre, fratre Guillermo Pepin sacrarum literarum professore clarissimo, sacri ordinis fratrum predicatorum accuratissime elaboratum, Parisiis apud Ambrosium Girault sub signo Pelicani; in via ad divum Jacobus, 1537*." The Advent Sermons occupy four hundred and forty-eight pages, containing four hundred and sixty words to the page; they are forty-two in number. After these Sermons there follows eleven "*Sermones de sanctis quorum festa occurrunt tempore adventus domini usque ad diem circumcisionis inclusive*." No one reading the fifty-three

Sermons which this little volume contains could come to any other conclusion than that Pepin was a remarkable preacher, singularly quaint and original both in his thought and style, and that it was no wonder that the works of a writer so gifted should pass through so many editions, and command such an extraordinary sale. Pepin is not unlike many other preachers of his day, in being strictly methodical, and yet he is strikingly original. All the fifty-three sermons in this little book are upon one text. (Rev. v. 1.) In the Advent Sermons this sealed book is explained in a threefold manner—firstly, of human generation; secondly, of the Divine Incarnation; thirdly, of sacramental sanctification. These three books then are applied to Jesus Christ; to a just man; to the Virgin Mary. The moral meaning of each of the ancestors of the Lord furnishes the distinctive subject of the sermon. In order to make the arrangement of Pepin clear to the reader, we will give an analysis of one of his Sermons. We select Sermon xxiii. The text is Rev. v. 1. S. John saw a threefold book of human generation, of Divine Incarnation, and of sacramental sanctification. A. Of the first book, S. Matt i. [9] Achaz begat Ezekias. Achaz is interpreted “comprehending,” which interpretation can be applied to three classes of persons—Jesus Christ; the just man; and the Virgin Mary. B. To Jesus Christ, Who comprehended—1) essential divinity; 2) a human soul; 3) every creature both angelical and human. C. To the just man, who comprehends—1) God imperfectly; 2) the love of God; 3) the assaults of fleshly temptation. D. To the Virgin Mary, to whom is applied Eccus. xxiv. 8. Then follows an analysis of an article of the Summa of S. Thomas, as to whether it was fitting that the Son of God should assume human nature of the seed of Adam. The second book of the Divine Incarnation written within, which related to the Old Testament, which furnishes two great testimonies of this most glorious Incarnation, Moses and the burning bush, and the prophecy of the Lord riding upon a swift wind (Isa. xix. 1). Both the narrative and the prophecy are exhaustively and mystically treated. This book is written without, in relation to the New Testament, in which we read (2 Cor. viii. 9) for our sakes Jesus Christ—1) was born poor; 2) lived poor; 3) died poor; 4) was buried in another’s tomb. The poverty of Jesus Christ is beautifully and feelingly treated. The third book of sacramental justification treats of the various degrees of marriage consanguinity; it forms three pages of the sermon, and is very quaintly treated. It is referred to the fourth seal. A series of almost distinct sermons are grouped together under one; and all the forty-two so called Advent Sermons are arranged on this tripartite plan. The moral renderings of the human ancestors of the Lord afford a variety of thoughts as applied to “Jesus Christ,” and the “just man;” whilst the illustrations of the Incarnation both from the Old and New Testaments, which run through all his sermons, make this valuable little book a complete manual of the Incarnation. The “third book” of “sacramental sanctification” takes up the sacraments in order, the seven seals corresponding with their number; and this subject is also almost exhaustively treated, as is the Incarnation. The “first book” of each sermon is full of good things. Pepin, for instance, interprets Esrom, as being angry; and he shows how Jesus Christ was angry—1) usefully; 2) temporally; 3) eternally. Present punishment leads to future gain. With penitents for their good; with the wise, proud, and sensual for their repentance; with the wicked for ever and ever. Each division is copiously illustrated by scriptural examples. The whole construction and working out of the plan of these sermons is most ingenious, and is quite a literary curiosity in its way; and on this account the sermons are pleasant reading. There is not a tinge of contro-

versal feeling about them; though doubtless the clouds of heresy, which under the guise of reformed doctrine, were ever and anon passing along the horizon, made the Court preacher insist, with the utmost earnestness, upon the doctrinal traditions of his Church, and led him to a few stronger statements on mooted points in theology which would have found no place in his teaching, had his sermons been written in less untroubled times.

R.—RAULIN, JEAN (A.D. 1500),

Was born at Toul, a town of Lorraine, A.D. 1443; his parents were both rich and noble; he was educated at the College Navarre, in Paris, of which, after taking theological honours in A.D. 1479, he became the President in A.D. 1481. The College was most prosperous under his just and religious rule. After having presided over it for sixteen years, he retired to Cluni, and devoted himself most strictly to a holy life. Cardinal Ambassiani, in A.D. 1501, granted him a commission to reform the Order of S. Benedict. He died at the Cluniac Monastery, at Paris, A.D. 1514, at the age of seventy-one. It was at the Navarre College that Clichtove was once a Professor; and Lassereus, when President, added a note of commendation to Clichtove's sermons. The principal works of Raulin are his Advent Sermons, which passed through six editions; his Lenten Sermons, which reached five editions; the "Itinerary of Paradise;" "A Commentary on the Logic of Aristotle;" "A Discourse on the Reformation of the Clergy;" and two volumes of Saints' Day Sermons. The first, or winter part of these, beautifully printed in black letter and in the original binding in gilt edges, is all the sermons of Raulin which the editor has been able to procure. The book is without either title-page or date, but the style of printing belongs to the beginning of the sixteenth century. The colophon runs thus: "Explicit prima pars sermonum de sanctis venerandis patris Johannis Raulin ordinis Cluniacensis Impressa Parisiis, cura et Sumptibus honesti viri Damiani Hicquemant bibliopole in vico Jacobeo commerantis." The book is in small quarto, containing six hundred and ninety-six pages of double columned printed Latin; and one hundred and twenty-seven sermons. There are no less than eleven for Christmas Day, and the same number for the Feast of the Annunciation; seven for the Ascension; eight for the Epiphany, Pentecost, and Trinity Sunday. These sermons vary in length from eight to twenty columns; and they consist of such an infinite number of divisions and subdivisions, that they are very dry to read, although now and then enlivened by a story which is most pointed and quaint, or by some verbal or scholastic quirks and quibbles which cannot but excite a smile. Taken piecemeal, many a good sermon can be formed from the heads of, it may be, of a subdivision of a subdivision of one of Raulin's sermons; and it is quite possible to turn any of his sermons to a good and profitable use, despite his apocryphal natural history and his illustrations, which, though telling, often verge upon the profane. On the conversion of S. Paul we have three sermons, all of which contain much useful matter, and of which a rough outline is given as an illustration of the construction of his sermons. Sermon I. is upon the words of the Vulgate: "This is the change of the right hand of the Most High." (Ps. lxxvi. 11.) And then Ps. cxviii. 23 is added as a second or concluding text. I. An Introduction notes the difference between the commemoration of a death, and of a conversion; which latter is honoured as being—1) Wonderful. 2) Grateful to the angels. 3) A warning and example of life to both the righteous and to sinners. 4) Grateful to the Church. Under this head S. Paul is likened to a wild boar which the

hunters have taken. II. Motion.—Sudden change is dangerous, unless it proceeds from God. A certain holy man said, “If I see a young man by his devotion having one foot in paradise, I should draw back the other, lest he should suddenly enter into it.” S. Paul was suddenly converted. And Aristotle says that all sudden change implies generation or corruption; the latter preceding the former. The corruption of S. Paul was seen in—1) Malice of heart. He was the Benjamin of Gen. xlix. 27; and four reasons are given why he was so. 2) Contumacious words. Then follows a fourfold reason for his change of name. 3) In act and deed. III. Why S. Paul was a persecutor. He had—1) Nobility; 2) knowledge; 3) zeal; three good things, which were all spoilt for lack of discretion. The second sermon for the same festival embraces the following subjects:—I. The calling of S. Paul differed from that of the other Apostles in seven particulars. II. The justification of the wicked is not without prevenient grace. III. Why S. Paul was not converted during the lifetime of Jesus Christ. IV. The wisdom of the world in relation to divine things is as darkness to light. V. The justification of the wicked requires humility. VI. It demands renunciation of former sin. VII. It implies obedience. The sermon then turns upon the conversation of the Lord with S. Paul, who opened his ears—1) In a state of sin; 2) a state of repentance; 3) of advancing; 4) of contemplation. The obedience of S. Paul is next discussed, as arising from four sources—1) The power of Him calling; 2) his own weakness; 3) the ready way which was opened to him; 4) his knowledge of the severe judgments of God. Other questions are incidentally discussed: such as why the Lord called Himself Jesus of Nazareth, rather than Jesus Christ; the threefold “pride” of the world, the flesh, and the devil. The last sermon of this festival is upon the preservation of justification by—1) Humility. 2) The imitation of holiness. 3) Devout prayer. 4) Sacramental communion. 5) Frequent hearing of the Word of God. 6) Continual renewals of grace. 7) Perseverance. The incidental questions are—1) Why S. Paul was sent to Ananias; teaching him—*a*) to despise no simple instruction; *b*) to accept the opinion of others before his own; *c*) to humble his own understanding. 2) S. Paul was a chosen vessel on account of his—*a*) contempt of the world; *b*) virginity; *c*) humility; *d*) patience; *e*) charity; *f*) compassion; *g*) wisdom. Again, his charity made him a chosen vessel as bearing—1) the moisture of the Name of Jesus; 2) the delights of that Name; 3) the light of doctrine; 4) the light of glory. In five ways he bore the Name of Jesus Christ. 1) In his heart by faith; 2) in his forehead by his boldness; 3) in his mouth by confessing it; 4) in his hand by his deeds of imitation; 5) in his body by mortification. The next digression is “that we ought to suffer for Jesus Christ, Who first suffered for us—1) Temptations; 2) reproaches; 3) hunger and thirst; 4) all persecution; 5) death. Each one of these minor subdivisions is explained and illustrated by one or more scriptural references, so that it can be readily seen how very much material for making sermons can be gleaned from the long and intricate discourses of Raulin. Thirty or more sermons can well be formed from these three homilies upon the Conversion of S. Paul. And it must be remembered that in style and thought Raulin is eminently plain and scriptural; it is only in arrangement that he becomes complex and heavy. Dismember his sermons, and the material of which they are composed will be found to be of the utmost service to serve as the foundation of a structure far simpler and more elegant than his own. The broken up subdivisions of Raulin often contain a thought which is worthy of remembrance; and which convinces us that the preacher was dry and artificial, not because he was devoid

of feeling, genius, and learning, but because he too slavishly yielded himself up to the artificial style of the pulpit eloquence of his day.

T.—TAULER (A.D. 1340).

John Tauler was born at Strasburg, A.D. 1290, and he was consecrated to the service of the Dominican Order in the same city, A.D. 1308. Afterwards he became a student of the Dominical College of S. Jacques, at Paris, where he devoted himself most ardently to the study of Scholastic Theology. On his subsequent return to Strasburg he associated himself with Eckart, the head of the Mystical School of that time, who was, like Tauler, a Dominican, and was Provincial in Saxony, and Vicar-General in Bohemia, both of which dignities were forfeited to his peculiar religious views. In the struggles of his time he seems to have sided with the Emperor rather than with the Pope; and was one of the few clergy who officiated at Strasburg in spite of the excommunication which was issued by Pope Benedict XIII. against the Emperor Louis of Bavaria. From the year A.D. 1338, and after, Tauler seems to have visited and preached in Cologne and Basle from time to time. Driven by persecution from Strasburg for some years before his death, we find him at Strasburg again in A.D. 1361; and on the sixteenth of June in that year, after twenty weeks of acute suffering, he passed away at the age of seventy-one years. Tauler may be said to be the founder of German prose literature. A very full and charming account both of the man and his times is to be found in Susanna Winkworth's "*History and Life of the Reverend Doctor John Tauler of Strasburg, with Twenty-Five of his Sermons*," which appeared in the year 1858. Although the sermons are translated from the original German, the English version given by Miss Winkworth accords most wonderfully with the Latin version of Surius, which has been employed in the preparation of Tauler's contributions to the *Promptuary*; a fact which proves Surius to have been a very faithful translator, although his Latinity is both cumbrous and inelegant. The volume in question is a quarto, containing nine hundred and twenty pages of small print, in single columns. It is entitled "*D. Joannis Thaulen, clarissimi ac illuminati Theologi, Sermones De Tempore et de Sanctis totius anni, planè piissimi; reliquaque ejus pietati devotioni maximè inservientia. Opera omnia A. R. F. Laurentio Surio Carthusiano in Latinum Sermonem translata, postremò recognita et nunc iterum diligentissime recusa. Quorum Catalogum post Præfationem invenies. Coloniz apud Arnold Quentelium. Anno M.DC. XV. cum gratia et privilegio S. Cæsar, Majestatis.*" It was reprinted again at Cologne, A.D. 1697, and at several other dates. It contains one hundred and fifteen sermons "*De Tempore*," and thirty-six sermons "*De Sanctis*," making a total of one hundred and fifty-one sermons in all. Besides these the "*Institutiones Tauleri*" contains thirty-nine chapters, each of which is in itself a sermon; also there is appended thirty letters, which are in fact so many sermons also; so that for all practical purposes we may reckon the sermons of Tauler at two hundred and twenty. The book concludes with some eighty-nine pages of the "*Reliqua*," to which reference is made on the title-page. These "*Remains*" consist of tractates upon Spiritual Blindness; Death; the Grades of Grace; Spiritual Exercises; the Joys of the Heavenly Kingdom and other like subjects. Surius upon this book, as upon other kindred labours, like the works of Henry Suso, seems to have spared no pains to render his edition of Tauler as accurate as possible, and to have been by no means devoid of critical acumen. Out of the hundred and fifteen sermons *De Tempore* which are usually assigned to Tauler, he has credited four to Henry

Suso, one to Eckart, senior, one to Eckart, junior, and two to the famous Mystic Rusbriëck. Surius accepts all the sermons "De Sanctis" as really proceeding from the pen of Tauler, save the one upon the Feast of S. John Evangelist, which he assigns to Eckart, senior. Of the thirty epistles some are apportioned out to other Spiritualists than Tauler, and the names of Henry of Lovaine, Henry Suso, and Eckart, junior, will be found amongst their contributors. For Latin sermons the sermons of Tauler are rather long; their average length being seven pages, or three thousand five hundred words. They are not divided into definite heads, although some of them are broken up into a few sections. Owing to their deep spirituality, there is a charm about them which is all their own; they are not intellectually clever or bright; not instructive as interpreting Scripture; but they are very edifying from the reflex action which they have upon the heart of the reader. The limits of the Promptuary only allowed of a few leading thoughts to be taken from each sermon, which served to mark its several divisions; and therefore the soothing effect of Tauler's pious and devout meditations is altogether lost in an epitome. In fact, so dreamy a preacher is a difficult subject to reduce into the form which the present book demands. The skeleton or shadow of Tauler may be said to be enshrined in the Promptuary, whilst most gladly the reader is advised to consult Miss Winkworth's volume already referred to, which will give the English reader a fair notion of what Tauler's preaching really was; care being taken that no previous prejudice against the sermons be given to the mind from the trashy preface to this excellent work, which proceeded from the pen of the late Canon Kingsley. Tauler was a mystic of the mystics; yet as we understand mysticism—viz., a deep and recondite interpretation of Holy Scripture founded upon an allegorical, moral, mystical and anagogical manner of exegesis—not a trace of such mysticism is to be found in his preaching. The Sermons of Tauler all assume an intimate relationship to exist between God and the soul. In fact, the key to his whole system of theology may be said to be contained in the words of an erratic but profound thinker of the present day, "The single thought, God is for my soul, and my soul is for Him," suffices to fill a universe of feeling, and give rise to a hundred metaphors. Spiritual persons have exhausted human relationship in the vain attempt to express their full sense of what God [or Christ] is to them. Father, Brother, Friend, King, Master, Shepherd, Guide, are common titles. In other figures, God is their Tower, their Glory, their Rock, their Shield, their Sun, their Star, their Joy, their Portion, their Hope, their Trust, their Life. The Hebrew Psalmist conceived of his soul as God's only and favourite child, which the Alexandrian version represents by "Thy only-begotten one," our English by "My darling." (The Soul: her Sorrows and Aspirations. 2d Edit. p. 133). This sentiment represents the leading thought of Tauler's preaching; God and the Soul is his one continuous theme; everything else holds a place which is second to this. Even the outward forms of worship; the Religious life; the very Sacraments themselves, are regarded as of less importance than this subjective and emotional state of feeling. With such an aim before him—with the sole desire to bring men very nigh to a God Who is love, how could Tauler's Sermons fail to be simple, earnest, tender, full of sweet counsel and thoughts upon which the soul would do well to meditate for many an hour? Such a defective view of the Catholic faith as Tauler possessed naturally hindered him from seeing much that is brightest, best, and most enervizing in the teaching of our Blessed Lord; hindered him from clearly seeing the relation which the Incarnation bears to man's entire nature—physical as well as spiritual; from gaining any really critical ro

dogmatic knowledge of Holy Scripture; and rendered him most unsafe to be taken as a guide in spiritual matters. Still his Sermons have a fascination which is peculiarly their own; and some few of his sermon thoughts not inaptly therefore find their way into "a Promptuary for Preachers."

V.—VORAGINE, JACOBUS DE (A.D. 1290),

Was one of the most distinguished men of his day. He took his name of Voragine from a small town on the north-western side of the Gulf of Genoa, which is now called Varaggia. Trithemius says that the surname relates to the depth and extent of his learning "*quasi voraret omnes*," for like Lord Bacon afterwards, he seems to have taken all learning to be his province. He was a Dominican of the Order of Preachers, and became Provincial of his Order. Like many other great men, the place of his birth was also the place of his advancement, for he was appointed Archbishop of Genoa, and died in that city A.D. 1298. The chief works of Voragine are—1) The Golden Legend; or, the Legends of the Saints, compiled from various sources, and digested into one volume. Copies of this work, which was one of the earliest printed, with its block wood-cuts, are of considerable value. 2) A Complete and Literal translation of the Holy Scriptures into the Italian language. 3) A Defence of the Order of Preachers. 4) The Smaller Works of S. Augustine. 5) A Chronicle of Genoa. 6) *Sermones Aurea in omnes totius anni Dominicas, Quadragesimam et præcipua Sanctorum Festa ac in Laudes Deiparæ Virginis.* The "Golden Sermons" have been published in almost every form and size, in editions too numerous for specification. After the lapse of four centuries, the text of the Sermons had become so corrupt that a recension was needed, and Rudolph Clut, of the Order of Preachers, engaged himself in the task, but with indifferent results. At last Christopher Bartl, a bookseller at Augsburg, undertook the double labour of publishing and editing; and he issued two goodly folios from that city, in A.D. 1760, beautifully printed, with the marginal references all verified. Bartl seems to have had as high an admiration of Voragine as Trithemius the Benedictine had expressed more than two centuries before. Of the "Golden Sermons" Bartl writes, "This great work is to be commended for the excellency of the doctrine which it contains, for it is not only very useful to the more distinguished preachers of the Divine Word, but also to Ascetics, to men of the more perfect life. It consists not, indeed, of words persuasive to human wisdom, but of words of life; of most apposite applications of the sacred Scriptures; in the most searching scriptural inductions; in the fullest sentences and opinions of the holy Fathers, and of the sacred and profane historians." On the whole, after a careful perusal of the greater number of these sermons, the Editor believes this praise to be deserved. The "Golden Sermons" number seven hundred and eighteen: being two hundred and fifty-nine "*De Tempore et Quadragesimale*;" three hundred and three "*De Sanctis*;" one hundred and fifty-six "*De Laudibus Deiparæ Virginis.*" Even these last sermons are so full of matter and so definite in treatment, they can be used generally without any reference to Her who was their particular theme. As a rule Voragine gives three sermons upon the Gospel for every Sunday in the year, but he varies the number of his sermons for Festivals. For instance, he furnishes nine for Christmas Day; six for Epiphany; five for the Circumcision; seven for S. Michael and All Angels; and eight for All Saints' Day. The general plan of Voragine was to break up his subject into three or four primary divisions, and to subdivide these also into three or four heads. One division, with its three or four subdivisions, is often all sufficient for a modern

sermon. Every subject is aptly broken up into heads, and every subdivision even, is neatly and aptly illustrated, either by a text of Holy Scripture, or by a quotation from a writer of acknowledged note. SS. Augustine and Bernard are perpetually cited by Voragine, who is said to have known almost the whole of S. Augustine's writings by heart. In style Voragine is pure and concise to an eminent degree; his matter is sound and practical, with an element of spirituality underlying it, which is hardly apparent upon the surface. The tone of his Sermons is decidedly intellectual, every one of which bears the impress of being the production of a highly educated and accomplished mind. Even for the heads alone, "The Golden Sermons" have, like those of Denys, an especial value; and when we add to these divisions the mass of proof and of illustration that Voragine furnishes ready to hand, we find a fair form of a sermon presented to our use, into which we have to infuse the life-giving power of our own thought, and to impress with the mark of our own individuality. Very sober indeed is the matter of these Sermons; legend miracles, and natural history are almost if not entirely wanting in them. Judge then of the Editor's surprise when his attention was drawn to the following remark of Oudin: "These celebrated Sermons are full of entertaining narrations, conducive to laughter more than to piety." That Casimir Oudin, in writing such an extensive work as the "*Commentarius*," should have made an exaggerated statement here and there is not to be wondered at, but that any one who is tolerably well read in Voragine should endorse his opinion is a wonder indeed. *Oves sequuntur oves*. The Sermons of Voragine are brief, filling four columns of the Augsburg edition, or containing about sixteen hundred words. Being so short, the analysis in the Promptuary is mostly able to contain the heads of the whole sermon; although sometimes, as in Sermons 103 and 114, only the second section alone is used. The original of the Sermon No. 103 reads, "Of Threefold Matrimony." The first is carnal, between man and woman; the second is spiritual, between God and the soul; the third is as if middle, between God and human nature. Sermon 114 treats of that which relates to the sick; to the physician; and to both the sick and the physician combined. The "Spiritual Marriage" and "The Cure" afford sufficient matter for a sermon, without using the other divisions. On the other hand, in Sermon 125 the outline of the entire sermon is given. The clear printing and well marked divisions in the Augsburg edition, enriched as it is with marginal readings, render "The Golden Sermons" very easy reading; in fact, an experienced extempore preacher could easily "get up" any of them for delivery within a quarter of an hour. There is absolutely no introductory matter to wade through; the thoughts are expressed in the simplest possible form; and the frequent references to Holy Scripture which are printed in italics are readily caught by the eye; and the pertinent quotations from SS. Augustine, Chrysostom, Bernard, etc., help greatly to impress the divisions of the sermon upon the memory. The Editor half regrets, now that it is too late, that he did not use more of Voragine's Sermons than he has done; certainly reading them over again for this last use, and also noting his work upon them, both in the Promptuary and in other books, he hardly knows which most commends itself to his mind; the clear well marked and able breaking up of the subject; the apposite quotations which are brought to bear upon it, or the charming variety of topics—almost infinite in number—which are opened up to the thoughtful mind in these seven hundred and eighteen "Golden Sermons" of Jacobus de Voragine.

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22. The Signs of the Judgment. (Gospel Ser. V.) Luke xxi. 25 . . . A.
23. The Majesty of the Coming Judge. (Gospel Ser. VI.) Luke xxi. 22 . . . F.
24. The Judgment Reckoning. (Gospel Ser. VII.) Luke xxi. 26 . . . C.
25. The Final Gathering. (Gospel Ser. VIII.) Luke xxi. 27 . . . F.
26. The Renovation of Man. (Gospel Ser. IX.) Luke xxi. 28 . . . F. V.
27. The Lessons of the Gospel. (Gospel Ser. X.) Luke xxi. 25-34 . . . F.

Third Sunday in Advent.

28. Priests above Angels. (Epist. Ser. I.) 1 Cor. iv. 1 . . . J.
29. The Ministers of Jesus Christ. (Epist. Ser. II.) 1 Cor. iv. 1 . . . A.

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30. Why God became Man. (Gospel Ser. I.) Matt. xi. 3 . . . Ha.
 31. A Similitude. (Gospel Ser. II.) Matt. xi. 7 . . . A.
 32. The Prison of the Body. (Gospel Ser. III.) Matt. xi. 2 . . . V.
 33. Spiritual Healing. (Gospel Ser. IV.) Matt. xi. 5 . . . H.
 34. Holy Example. (Gospel Ser. V.) Matt. xi. 10 . . . C.
 35. The Four Bands. (Gospel Ser. VI.) Matt. xi. 2 . . . D.
 36. The Imprisoned Conscience. (Gospel Ser. VII.) Matt. xi. 2 . . . F.
 37. The Bondage of Mortality. (Gospel Ser. VIII.) Matt. xi. 2 . . . B.
 38. Not Words but Deeds. (Gospel Ser. IX.) Matt. xi. 5, 4 . . . F.
 39. The Lessons of the Gospel. (Gospel Ser. X.) Matt. xi. 2-11 . . . F.

Fourth Sunday in Advent.

40. Joy in God. (Epist. Ser. I.) Phil. iv. 4 . . . A.
 41. The Nearness of God. (Epist. Ser. II.) Phil. iv. 2 . . . A.
 42. The Cry of God. (Gospel Ser. I.) John i. 23 . . . A.
 43. Present Repentance. (Gospel Ser. II.) John i. 23 . . . B.
 44. The Fourfold Coming. (Gospel Ser. III.) John i. 27 . . . D.
 45. The Way of the Soul. (Gospel Ser. IV.) John i. 23 . . . C.
 46. The Dignity of Man. (Gospel Ser. V.) John i. 23 . . . F.
 47. Our Threefold Lord. (Gospel Ser. VI.) John i. 23 . . . H.
 48. The Way of Sin. (Gospel Ser. VII.) John i. 23 . . . A.
 49. The Baptisms of John and Jesus Christ. (Gospel Ser. VIII.) John i. 26 F.
 50. The Wilderness of the World. (Gospel Ser. IX.) John i. 23 . . . A.
 51. The Lessons of the Gospel. (Gospel Ser. X.) John i. 19-29 . . . F.

Christmas Day.

52. The Birth-Place of Christ. (Nativ. Ser. I.) Matt. ii. 1 . . . A.
 53. The Manger and the Cross. (Nativ. Ser. II.) Luke ii. 17 . . . F.
 54. The Joy of Christmas. (Nativ. Ser. III.) Luke ii. 10 . . . D.
 55. The Glory of Bethlehem. (Nativ. Ser. IV.) John i. 14 . . . F.
 56. The Child Jesus. (Nativ. Ser. V.) Isa. ix. 6 . . . H.
 57. The Christmas Welcome. (Nativ. Ser. VI.) Cant. iii. 11 . . . J.
 58. The Threefold Nativity of Jesus Christ. (Nativ. Ser. VII.) Isa. liii. 8 F.
 59. The Perfection of the Incarnation. (Nativ. Ser. VIII.) Luke ii. 4 F.
 60. The Olive Branch of Peace. (Nativ. Ser. IX.) Gen. viii. 11 . . . J.
 61. The Joy of Christmas Day. (Nativ. Ser. X.) Luke ii. 10 . . . F.
 62. Jesus Christ our Light. (Nativ. Ser. XI.) Isa. ix. 2 . . . A.
 63. The Rising Sun. (Nativ. Ser. XII.) Mal. iv. 2 . . . Aug.

The Sunday after Christmas Day.

64. The Fulness of Time. (Epist. Ser. I.) Gal. iv. 4 . . . A.
 65. The Heavenly Inheritance. (Epist. Ser. II.) Gal. iv. 7 . . . F.V.
 66. The Infant Saviour. (Gospel Ser. I.) Matt. i. 25 . . . R.

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67. The World's Complaint. (Gospel Ser. II.) Matt. i. 21 . . . R.
 68. God with Us. (Gospel Ser. III.) Matt. i. 23 . . . F.
 69. The Divinity of the Name of Jesus. (Gospel Ser. IV.) Matt. i. 21 M.
 70. The Comprehensiveness of the Name of Jesus. (Gospel Ser. V.)
 Matt. i. 25 . . . J.
 71. The Compassion of the Name of Jesus. (Gospel Ser. VI.) Matt. i. 25 B.
 72. The Value of the Name of Jesus. (Gospel Ser. VII.) Matt. i. 25 H.
 73. The Dignity of the Name of Jesus. (Gospel Ser. VIII.) Matt. i. 25 F.
 74. The Efficacy of the Name of Jesus. (Gospel Ser. IX.) Matt. i. 25 F.
 75. The Name of Jesus the Book of Life. (Gospel Ser. X.) Matt. i. 25 B.

The Epiphany.

76. The Star of Grace. (Gospel Ser. I.) Matt. ii. 2 . . . J.
 77. The Uses of the Star. (Gospel Ser. II.) Matt. ii. 10 . . . V.
 78. The Commendation of the Magi. (Gospel Ser. III.) Matt. ii. 2 . H.
 79. The Confession of the Magi. (Gospel Ser. IV.) Matt. ii. 2 . D.
 80. The Blessedness of the Magi. (Gospel Ser. V.) Matt. ii. 2 . J.
 81. The Other Way. (Gospel Ser. VI.) Matt. ii. 2 . . . E.
 82. Gaining the Faith. (Gospel Ser. VII.) Matt. ii. 2 . . . F.
 83. Herod Troubled. (Gospel Ser. VIII.) Matt. ii. 3 . . . E.
 84. The Mysteries of the Festival. (Gospel Ser. IX.) Matt. ii. 11 . F.
 85. The Lessons of the Gospel. (Gospel Ser. X.) Matt. ii. 1-17 . F.

First Sunday after Epiphany.

86. Membership. (Epist. Ser. I.) Rom. xii. 5 . . . A.
 87. The Will of God. (Epist. Ser. II.) Rom. xii. 2 . . . F. V.
 88. The Gospel of the Childhood. (Gospel Ser. I.) Luke ii. 43 . A.
 89. Salvation is Common to all States. (Gospel Ser. II.) Luke ii. 46 . B.
 90. The Life at Nazareth. (Gospel Ser. III.) Luke ii. 51 . . . F.
 91. Clinging to Jesus Christ. (Gospel Ser. IV.) Luke ii. 43 . . H.
 92. Filial Obedience. (Gospel Ser. V.) Luke ii. 51 . . . C.
 93. Perfection the End of Man. (Gospel Ser. VI.) Luke ii. 52 . F.
 94. The Wonder of the World. (Gospel Ser. VII.) Luke ii. 47 . D.
 95. The Lord's First Sermon. (Gospel Ser. VIII.) Luke ii. 49 . F.
 96. The Saviour Lost and Found. (Gospel Ser. IX.) Luke ii. 48 . F.
 97. The Lessons of the Gospel. (Gospel Ser. X.) Luke ii. 41-52 . F.

Second Sunday after Epiphany.

98. The Responsibility of Power. (Epist. Ser. I.) Rom. xii. 8 . A.
 99. Spiritual Gifts. (Epist. Ser. II.) Rom. xii. 6 . . . F. V.
 100. Mutual Help. (Epist. Ser. III.) Rom. xii. 6 . . . A.
 101. The Sanctity of Marriage. (Gospel Ser. I.) John ii. 1 . . . C.

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102.	Marriage. (Gospel Ser. II.)	John ii. 2	H.
103.	The Spiritual Marriage. (Gospel Ser. III.)	John ii. 1	V.
104.	The Hour of God. (Gospel Ser. IV.)	John ii. 4	. . . . .	L.
105.	The Vessel of the Soul. (Gospel Ser. V.)	John ii. 6.	. . . . .	A.
106.	The Fourfold Wine. (Gospel Ser. VI.)	John ii. 3)	. . . . .	D.
107.	Poverty in the World. (Gospel Ser. VII.)	John ii. 3	. . . . .	F.
108.	The Unworthy Choice. (Gospel Ser. VIII.)	John ii. 10	. . . . .	F.
109.	The Measure of Sin. (Gospel Ser. IX.)	John ii. 6	. . . . .	E.
110.	The Lessons of the Gospel. (Gospel Ser. X.)	John ii. 1-12	. . . . .	F.

Third Sunday after Epiphany.

111.	Intellectual Pride. (Epist. Ser. I.)	Rom. xii. 16	. . . . .	A.
112.	Peace. (Epist. Ser. II.)	Rom. xii. 18)	. . . . .	Aq.
113.	The Leprosy of Sin. (Gospel Ser. I.)	Matt. viii. 8	. . . . .	H.
114.	The Cure. (Gospel Ser. II.)	Matt. viii. 3	. . . . .	V.
115.	The Good Centurion. (Gospel Ser. III.)	Matt. viii. 10	. . . . .	A.
116.	The Prayer of Faith. (Gospel Ser. IV.)	Matt. viii. 2	. . . . .	Ha.
117.	The Four Ascents. (Gospel Ser. V.)	Matt. viii. 1	. . . . .	D.
118.	The Outward Pains of Hell. (Gospel Ser. VI.)	Matt. viii. 12	. . . . .	F.
119.	The Inward Pains of Hell. (Gospel Ser. VII.)	Matt. viii. 2	. . . . .	F.
120.	The Value of Sickness. (Gospel Ser. VIII.)	Matt. viii. 2	. . . . .	B.
121.	Conformity to the Will of God. (Gospel Ser. IX.)	Matt. viii. 2	. . . . .	F.
122.	The Lessons of the Gospel. (Gospel Ser. X.)	Matt. viii. 1-14	. . . . .	F.

Fourth Sunday after Epiphany.

123.	Subordination. (Epist. Ser. I.)	Rom. xiii. 1	. . . . .	Aq.
124.	Obedience. (Epist. Ser. II.)	Rom. xiii. 1	. . . . .	F. V.
125.	The Ship of the Soul. (Gospel Ser. I.)	Matt. viii. 23	. . . . .	H.
126.	The Ship of Repentance. (Gospel Ser. II.)	Matt. viii. 23	. . . . .	V.
127.	The Ship of the Church. (Gospel Ser. III.)	Matt. viii. 23	. . . . .	V.
128.	The Sea of the World. (Gospel Ser. IV.)	Matt. viii. 26	. . . . .	A.
129.	A Good Conscience. (Gospel Ser. V.)	Matt. viii. 24	. . . . .	Ha.
130.	The Saviour's Sleep. (Gospel Ser. VI.)	Matt. viii. 24	. . . . .	F.
131.	The Three Asylums. (Gospel Ser. VII.)	Matt. viii. 23	. . . . .	F.
132.	Conformity to the Divine Will. (Gospel Ser. VIII.)	Matt. viii. 24	. . . . .	F.
133.	The Uses of Temptation. (Gospel Ser. IX.)	Matt. viii. 24	. . . . .	F.
134.	The Lessons of the Gospel. (Gospel Ser. X.)	Matt. viii. 23, 24	. . . . .	F.

Fifth Sunday after Epiphany.

135.	The Garment of Compassion. (Epist. Ser. I.)	Coloss. iii. 12	. . . . .	A.
136.	Compassion. (Epist. Ser. II.)	Coloss. iii. 12	F. V.
137.	The Faithful Servants. (Gospel Ser. I.)	Matt. xiii. 38	Fe.

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138.	The Soil of the Soul. (Gospel Ser. II.)	Matt. xiii. 27	. . .	D.
139.	The Freedom of the Will. (Gospel Ser. III.)	Matt. xiii. 27	. . .	F.
140.	Why God Permits Sin. (Gospel Ser. IV.)	Matt. xiii. 27	. . .	F.
141.	Parental Duty. (Gospel Ser. V.)	Matt. xiii. 30	. . .	B.
142.	The Soul's Sleep. (Gospel Ser. VI.)	Matt. xiii. 25	. . .	F. V.
143.	Why God Spares the Wicked. (Gospel Ser. VII.)	Matt. xiii. 30	. . .	F.
144.	The Sinner an Offence. (Gospel Ser. VIII.)	Matt. xiii. 28	. . .	F.
145.	The Fields of God. (Gospel Ser. IX.)	Matt. xiii. 27	. . .	H.
146.	The Lessons of the Gospel. (Gospel Ser. X.)	Matt. xiii. 24-31	. . .	F.

Sixth Sunday after Epiphany.

147.	Our Sonship. (Epist. Ser. I.)	1 John iii. 2	. . . . .	A.
148.	The World. (Epist. Ser. II.)	1 John iii. 1	. . . . .	F. V.
149.	The Future. (Gospel Ser. I.)	Matt. xxiv. 27	. . . . .	B.
150.	The Sign of the Son of Man. (Gospel Ser. II.)	Matt. xxiv. 30	. . . . .	F.
151.	The Last Trumpet. (Gospel Ser. III.)	Matt. xxiv. 31	. . . . .	M.
152.	The Notes of the Church. (Gospel Ser. IV.)	Matt. xxiv. 23	. . . . .	F.
153.	The Tribulation of Sin. (Gospel Ser. V.)	Matt. xxiv. 29	. . . . .	F.
154.	The Persecution of Antichrist. (Gospel Ser. VI.)	Matt. xxiv. 24	. . . . .	F.
155.	The Coming of the Son of Man. (Gospel Ser. VII.)	Matt. xxiv. 27	. . . . .	F.
156.	Teachings of the Cross. (Gospel Ser. VIII.)	Matt. xxiv. 30	. . . . .	H.
157.	The Work of Antichrist. (Gospel Ser. IX.)	Matt. xxiv. 28	. . . . .	D.
158.	The Lessons of the Gospel. (Gospel Ser. X.)	Matt. 23-32	. . . . .	F.

Septuagesima.

159.	The Three Courses. (Epist. Ser. I.)	1 Cor. xi. 24	. . . . .	A.
160.	The Christian Course. (Epist. Ser. II.)	1 Cor. ix. 24	. . . . .	H.
161.	The Contentment of the Blessed. (Gospel Ser. I.)	Matt. xx. 11	. . . . .	F.
162.	Idleness. (Gospel Ser. II.)	Matt. xx. 6	. . . . .	A.
163.	The Workers in the Vineyard. (Gospel Ser. III.)	Matt. xx. 4	. . . . .	T.
164.	The Changed Order. (Gospel Ser. IV.)	Matt. xx. 16	. . . . .	A.
165.	Motives to Holiness. (Gospel Ser. V.)	Matt. xx. 4	. . . . .	F.
166.	The Vine-Dresser. (Gospel Ser. VI.)	Matt. xx. 7	. . . . .	T.
167.	The Evening of the World. (Gospel Ser. VII.)	Matt. xx. 8	. . . . .	V.
168.	Murmurers. (Gospel Ser. VIII.)	Matt. xx. 11	. . . . .	Ha.
169.	The Evil of Sloth. (Gospel Ser. IX.)	Matt. xx. 6	. . . . .	F.
170.	The Lessons of the Gospel. (Gospel Ser. X.)	Matt. xx. 1-17	. . . . .	F.

Sexagesima.

171.	Glorying. (Epist. Ser. I.)	2 Cor. xi. 30	. . . . .	A.
172.	Infirmity. (Epist. Ser. II.)	2 Cor. xi. 30	. . . . .	F.
173.	The Teaching by Parables. (Gospel Ser. I.)	Luke viii. 4	. . . . .	F.

SERMON

245. The Passion a Rule of Life. (Gospel Ser. I.) John viii. 46 . . F.V.
 246. The Murderers of the Lord. (Gospel Ser. II.) John viii. 59 . . C.
 247. The Garden of Suffering. (Gospel Ser. III.) John viii. 59 . . M.
 248. Hidden Things. (Gospel Ser. IV.) John viii. 59 . . D.
 249. The Memory of the Passion. (Gospel Ser. V.) John viii. 56 . . F.
 250. The Crucifixions of the Lord. (Gospel Ser. VI.) John viii. 46 . . H.
 251. Meeting Opposition. (Gospel Ser. VII.) John viii. 45 . . C.
 252. The Vision of Abraham. (Gospel Ser. VIII.) John viii. 56 . . F.
 253. The True Samaritan. (Gospel Ser. IX.) John viii. 48 . . F.
 254. The Lessons of the Gospel. (Gospel Ser. X.) John viii. 46 to end . F.

Sixth Sunday in Lent.

255. The Worker and His Work. (Epist. Ser. I.) Phil. ii. 7, 8 . . A.
 256. The Spiritual Cross. (Epist. Ser. II.) Phil. ii. 8 . . T.
 257. The Finished Work. (Gospel Ser. I.) Matt. xxvii. 50 . . F.
 258. The Graces of the Passion. (Gospel Ser. II.) Matt. xxvii. 50 . . F.
 259. Judas. (Gospel Ser. III.) Matt. xxvii. 3-6 . . E.
 260. The Passion of Jesus Christ. (Gospel Ser. IV.) Matt. xxvii. 50 . F.
 261. Jerusalem. (Gospel Ser. V.) Matt. xxvii. 23 . . F.
 262. The Scourging. (Gospel Ser. VI.) Matt. xxvii. 26 . . E.
 263. The Pierced Side. (Gospel Ser. VII.) Matt. xxvii. 50 . . M.
 264. The Purple Robe. (Gospel Ser. VIII.) Matt. xxvii. 28 . . F.
 265. The Cluster of Grapes. (Gospel Ser. IX.) Matt. xxvii. 25 . . F.
 266. Jonah a Type of the Passion. (Gospel Ser. X.) Matt. xxvii. 54 . F.

Easter Day.

267. Risen with Christ. (Easter Ser. I.) Coloss. iii. 1 . . F.
 268. The Eternal Spring. (Easter Ser. II.) Matt. xxiv. 32, 33 . . F.
 269. The Angel of the Sepulchre. (Easter Ser. III.) Mark. xvi. 5, 6 . V.
 270. The Easter Triumph of Jesus Christ. (Easter Ser. IV.) Rom. vi. 9 . A.
 271. The Glorious Body. (Easter Ser. V.) John xx. 2 . . F.V.
 272. Our Three Passovers. (Easter Ser. VI.) 1 Cor. v. 7 . . A.
 273. Resurrection First Fruits. (Easter Ser. VII.) 1 Cor. xv. 20 . C.
 274. The Fourfold Resurrection. (Easter Ser. VIII.) 1 Cor. vi. 14 . H.
 275. The Remembrance of the Resurrection. (Easter Ser. IX.) 2 Tim. ii. 8 . A.
 276. Not Here. (Easter Ser. X.) Mark xvi. 6 . . E.
 277. The Rolled Stone. (Easter Ser. XI.) Mark xvi. 4 . . F.
 278. Some Lessons of the Sepulchre. (Easter Ser. XII.) Mark xvi. 6 . C.

First Sunday after Easter.

279. The Victory of Faith. (Epist. Ser. I.) 1 John v. 4. . . A.
 280. The Earthly Witnesses. (Epist. Ser. II.) 1 John v. 8. . . A.P.

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281.	Jesus Christ in the Midst. (Gospel Ser. I.)	John xx. 19	.	.	F.
282.	The Tokens of the Passion. (Gospel Ser. II.)	John xx. 20	.	.	F.
283.	The Compassion of the Risen Lord. (Gospel Ser. III.)	John xx. 20	.	A.	
284.	Spiritual Peace. (Gospel Ser. IV.)	John xx. 19	.	.	H.
285.	The Resurrection Presence. (Gospel Ser. V.)	John xx. 19	.	.	V.
286.	The Resurrection Life. (Gospel Ser. VI.)	John xx. 19	.	.	A.
287.	Peace. (Gospel Ser. VII.)	John xx. 19	.	.	F.
288.	Gaining Peace. (Gospel Ser. VIII.)	John xx. 19	.	.	F.
289.	The Presence of God. (Gospel Ser. IX.)	John xx. 19	.	.	F.
290.	The Lessons of the Gospel. (Gospel Ser. X.)	John xx. 19-24	.	.	F.

Second Sunday after Easter.

291.	The Shadow of the Cross. (Epist. Ser. I.)	1 Peter ii. 21	.	.	A.
292.	The Elements of Suffering. (Epist. Ser. II.)	1 Peter ii. 24	.	F. V.	
293.	The Good Shepherd. (Gospel Ser. I.)	John x. 2	.	.	F.
294.	The Inward Voice. (Gospel Ser. II.)	John x. 3	.	.	T.
295.	The Wolf of the Flock. (Gospel Ser. III.)	John x. 12	.	.	V.
296.	The Faithful Priest. (Gospel Ser. IV.)	John x. 13	.	.	A.
297.	The Marks of the Sheep. (Gospel Ser. V.)	John x. 14	.	.	F.
298.	The Shepherd and His Flock. (Gospel Ser. VI.)	John x. 14	.	H.	
299.	The Knowledge of Jesus Christ. (Gospel Ser. VII.)	John x. 14	.	F.	
300.	The Signs of Reprobation. (Gospel Ser. VIII.)	John x. 14	.	F.	
301.	The Unity of the Church. (Gospel Ser. IX.)	John x. 16	.	F.	
302.	The Lessons of the Gospel. (Gospel Ser. X.)	John x. 11-17	.	F.	

Third Sunday after Easter.

303.	Abstinence. (Epist. Ser. I.)	1 Peter ii. 11	.	.	A.
304.	The Fear of God. (Epist. Ser. II.)	1 Peter ii. 17	.	F. V.	
305.	The Lost Treasure. (Gospel Ser. I.)	John xvi. 15	.	A.	
306.	The Four-Fold State. (Gospel Ser. II.)	John xvi. 16	.	V.	
307.	Our Little World. (Gospel Ser. III.)	John xvi. 18	.	F.	
308.	Sadness before Joy. (Gospel Ser. IV.)	John xvi. 20	.	A.	
309.	Lasting Joy. (Gospel Ser. V.)	John xvi. 22	.	F.	
310.	Original Sin. (Gospel Ser. VI.)	John xvi. 17	.	H.	
311.	The Lord in Travail. (Gospel Ser. VII.)	John xvi. 21	.	C.	
312.	The Life of Weeping. (Gospel Ser. VIII.)	John xvi. 20	.	F.	
313.	The Littleness of Sorrow. (Gospel Ser. IX.)	John xvi. 18	.	F.	
314.	The Lessons of the Gospel. (Gospel Ser. X.)	John xvi. 16-23	.	F.	

Fourth Sunday after Easter.

315.	The Good Things of God. (Epist. Ser. I.)	James i. 17	.	A.	
316.	The Saving Word. (Epist. Ser. II.)	James i. 21	.	F. V.	

SERMON

317.	Jesus Glorified in His Members. (Gospel Ser. I.)	John xvi. 14 .	A.
318.	The Path of Life. (Gospel Ser. II.)	John xvi. 5 . . .	Ha.
319.	The Conviction of Righteousness. (Gospel Ser. III.)	John xvi. 8 .	H.
320.	Holy Ministration. (Gospel Ser. IV.)	John xvi. 7 . . .	C.
321.	The Journey to God. (Gospel Ser. V.)	John xvi. 5 . . .	A.
322.	The Triumph of Hope. (Gospel Ser. VI.)	John xvi. 7 . . .	Pa.
323.	The Inward World. (Gospel Ser. VII.)	John xvi. 8 . . .	T.
324.	Sins against the Holy Ghost. (Gospel Ser. VIII.)	John xvi. 8 .	F.
325.	The Lost Presence. (Gospel Ser. IX.)	John xvi. 5 . . .	F.
326.	The Lessons of the Gospel. (Gospel Ser. X.)	John xvi. 5-15 .	F.

Fifth Sunday after Easter.

327.	Hearers and Doers. (Epist. Ser. I.)	James i. 22 . . .	A.
328.	The Unspotted Saul. (Epist. Ser. II.)	James i. 27 . . .	F. V.
329.	The Soul and God. (Gospel Ser. I.)	John xvi. 28 . . .	B.
330.	The Conditions of Prayer. (Gospel Ser. II.)	John xvi. 24 . . .	H.
331.	The Seasons of Prayer. (Gospel Ser. III.)	John xvi. 26 . . .	F.
332.	The Offices of Prayer. (Gospel Ser. IV.)	John xvi. 24 . . .	C.
333.	Distractions in Prayer. (Gospel Ser. V.)	John xvi. 24 . . .	F.
334.	Prayer in the Name of Jesus Christ. (Gospel Ser. VI.)	John xvi. 23 .	F.
335.	The Delayed Answer. (Gospel Ser. VII.)	John xvi. 23 . . .	F.
336.	The Bounty of God. (Gospel Ser. VIII.)	John xvi. 24 . . .	A.
337.	The Sun of Righteousness. (Gospel Ser. IX.)	John xvi. 28 .	F.
338.	The Lessons of the Gospel. (Gospel Ser. X.)	John xvi. 23-33 .	F.

SERMON 1.

THE ARMOUR OF LIGHT.—(*Epistle*, Ser. I.)

“Let us put on the armour of light.”—*Rom.* xiii. 12.

Introduction.—‘The armour of light’ signifies those good works which can be shown in the clear light of day without shame (*Est.*); ‘the energy of good things: for darkness is ignorance and light is knowledge’ (*Theod.*); ‘the power of the general in the spiritual conflict’ (*Chrys.*); ‘those graces which defend us’ (*Eph.* vi. ii.); ‘which are adorned and perfected by the light of reason.’ (*T. Aq.*) (*John* iii. 21 *Matt.* v. 16.) This Armour of Light has a fourfold use.

I. *It covers a multitude of sins.* (*1 Pet.* iv. 8).—The unarmed man is naked to the all-piercing eye of God; he needs the white raiment of grace and righteousness. (*Rev.* iii. 18.) ‘Put on,’ ‘cover thyself with it.’ Elect souls are clothed in white robes. (*Rev.* vii. 9.) This fine linen, white and clean, is ‘the righteousness of saints.’ (*Rev.* xix. 8.)

II. *It protects against spiritual foes.*—‘The armour.’ Righteousness protects us both in this world and in the next (*Eph.* vi. 14); from the assaults of sin and Satan here; from being swallowed up by the pains of death hereafter.

III. *It ornaments and decorates the person*—‘of light.’—Not that bodily ornament which deserts us when we are called to the great Curia, but that of (*1 Pet.* iii. 4; *Ps.* xlv. 14) ‘needle-work’; those various threads of grace which are woven into a perfect garment of light by our good works.

IV. *It shines the brightest when all else is dark.*—When friends forsake, and sorrow is come, and the night of death draws nigh, then does this armour give us light; it clothes us even in the nakedness of death. (*Rev.* xiv. 13.)

Epilogue.—Seek to be prepared for that day of light which the Sun of Righteousness made in this world by His light and example, and shall further make when He will try our every work.

SERMON 2.**THE SLEEP OF SIN.—(Epistle, Ser. II.)**

“It is high time to awake out of sleep.”—*Rom. xiii. 11.*

Introduction.—Advent is a season of diligent preparation for the coming of Jesus Christ in the soul and to judgment; a season especially in which we ought to awake out of our sleep of sin. That sin is a sleep can be easily seen from the four following analogies.

I. *Sleep is an image of death.*—The man asleep is as one dead, and if he cannot be awakened he is really dead. Sleep, like sin, like death, deprives us of a large portion of life, and a life without fruit is worse than death. Axe and fire are prepared for the unfruitful tree. The sleeping sinner is worse than the beast, for he is a debtor to eternal death.

II. *Sleep generates deceptions.*—We dream in sleep of riches, pleasures, and delights, of the worlds in which the waking sinner rejoices as if they were real, whereas he holds only the shadow of such things, which melt away upon his awaking out of the sleep of sin. (*Job xx. 8; xxvii. 19.*)

III. *Sleep raises false fears.*—The sleeper sees and fears dangers which are not, but neither sees nor fears those which are real. So sinners ever fear shadows, but regard not real and live dangers; they fear the transitory death of the body, but not the eternal death of the soul; the separation of the soul from that God Who is the blessed life of souls; they fear poverty, but not hell. (*Ps. xiv. 5.*)

IV. *Sleep continues the deception.*—The sleeper does not know of his mistake, he cannot be persuaded of it until he wakes up in hell. (*Ps. lxxvi. 5.*)

Epilogue.—Need of awaking before the final arousing.

SERMON 3.

THE NEEDFUL AWAKENING.—(*Epistle*, Ser. III.)

“It is high time to awake out of sleep.”—*Rom.* xiii. 11.

Introduction.—Sin is a sleep; 1) as being an image of that eternal death which results from sin; 2) as causing vivid deceptions; 3) as so confounding things, that the sleeper dreads danger which is not, and fears not danger which is; 4) as allowing no real knowledge of the kind until the final awakening. From this delusive sleep of sin we are bidden to awake for four reasons. Because—

I. *Sin is a fire.*—As fire consumes all external goods, so does the fire of sin burn up all interior good; it is ‘a fire that consumeth to destruction.’ (*Job* xxxi. 12.) Fire of sin to be quenched, like earthly fire needs to be, before all is burned up before it.

II. *Sin is an uncleanness.*—It is more defiling than clay or mud. The ass is to be helped. (*Exod.* xxiii. 5.); and the sheep to be pulled out of the ditch. (*Matt.* xii. 11.) How much rather are we not to suffer such souls to lie in the ditch of sin, defiled by its mud?

III. *Sin is a torment.*—It makes a couch upon which the sinner lies in grief, pierced and tormented with the thorns of remorse, hopelessness, and fear. (*Matt.* vii. 16.) Sin is a worm of conscience; a heavy burden. (*Ps.* xxxviii. 4.) The sinner is as horrified when he really sees sin, as if he had seen some horrid monster; the sight sorely troubles him, hence the invitation. (*Matt.* xi. 28.)

IV. *Sin is a great danger.*—As a stone falling suddenly into the sea, it may plunge us any moment into hell. Sinner, as a shipwrecked soul, knows not when he may sink into the gulf of eternal woe.

Epilogue.—Awake now; Advent is here; the day of pardon and of mercy; or else you may sleep on to damnation.

SERMON 4.**THE KING'S WELCOME.—(Holy Gospel, Ser. I.)**

“Behold, thy King cometh.”—*Matt. xxi. 5.*

Introduction.—What welcome did Jesus Christ receive at His first coming? What welcome would we give Him if He came amongst us now? Shall we love and welcome His second appearing? We ought now to receive Him with all honour and willingness into the soul on account of—

I. *His Rank.*—‘King.’ (Rev. xix. 16.) Many, alas! deny Him to be their King, saying (John xix. 15) Cæsar; standing for riches, pleasure, learning, etc. Yet He has the threefold kingdom of heaven, earth, and hell (Phil. ii. 10); and three classes of soldiers; 1) those who are fighting (Eph. vi. 12) on earth; 2) those who have conquered (2 Tim. ii. 5) being now in heaven; 3) those who are cowards and have turned back. (Isa. xxiv. 22.)

II. *His Affection.*—‘Thy.’ He is our Brother; for (Heb. ii. 16) there is a greater affinity between God and man than there is between God and the angels; 1) by affinity: Jesus Christ is the Brother of the angels from His and their common Father; 2) by unity: He is the Brother of man by His united divinity and humanity. (John i. 12, 13; Rom. i. 3.)

III. *His Benefits to us.*—‘Cometh unto thee’ for thy benefit: to bestow, not to demand. He gives 1) a kingdom for possession (Matt. xxv. 34); 2) His Body for food (John vi. 35); 3) His Blood for cleansing (Rev. i. 5); 4) His Soul for our redemption (John x. 15); 5) His divinity for our fruition. (John xvii. 3.)

IV. *His Office.*—‘Meek;’ not one of severity, but one of love. “Meek” 1) as springing from a meek race after the flesh; 2) lowly in spirit (Isa. lxi. 1, 2); 3) ‘meek’ from all He suffered here on earth.

V. *His humble following.*—‘Sitting upon an ass and a colt.’ ‘The ass,’ the Synagogue of the Jews; ‘the colt,’ the Church of the Gentiles; so uniting both people in Himself; being bound together by the cords of sins, ‘loose’ He said. (Matt. xxi. 2; xvi. 19.)

Epilogue.—Take Him to thy soul with 1) joy; 2) purity; 3) obedience.

SERMON 5.

THE ADVENT.—(*Holy Gospel*, Ser. II.,

“Who is This?”—*Matt. xx 10.*

Introduction.—Well might this question be asked to-day. For the everlasting Son of David; ‘the desire of all nations;’ the worker of mighty miracles; the great prophet ‘Jesus of Nazareth,’ had gone into the city of Jerusalem to-day. Let us ask this question on this Advent Sunday; ask with earnest depth of feeling, with the desire to realize this first coming of our Lord, so as to be found worthy at His second coming to judge the quick and the dead. We ask then—

I. *Who is This?*—And He answers (John iii. 16, 17), and the Apostle tells us too (Gal. iv. 4, 5); One 1) coming from the Almighty Father of all; 2) One great in His own dignity as His Only-Begotten Son; 3) One come on a great and glorious embassy of good for (Ps. cvii. 20); and so we note He was the world’s great Ambassador.

II. *Where did He come from?*—The highest heaven, descending unto this earth, and giving cause for infinite wonder at this His great condescension. (John vi. 38; viii. 32.) Conceive of the change from glory to humility. (Phil. ii. 6-10.)

III. *Wherefore did He come?*—(1 Tim. i. 15.) He tells us Himself (John xii. 47): He came as the great Physician, since so great disease had fallen upon the earth. He came 1) to seek the lost (Luke xix. 10); 2) the hundredth sheep that went astray (Matt. xviii. 12); 3) the lost piece of silver (Luke xv. 8).

IV. *When did He come?*—In the last days. (Heb. i. 2; Isa. ii. 2; Hosea vi. 2.) The marriage of Cana was on the third day. The first day of the law of nature; the second of the law of Moses; the third of the law of grace.

V. *How did He come?*—(Gal. iv. 4.) A woman the gate and portal of salvation; as of sin (Rom. v. 17, 18); bone of our bone.

Epilogue.—Prepare for His coming; to honour; receive and retain Him in the soul.

SERMON 6.**THE KING AND THE SOUL.—***(Holy Gospel, Ser. III.)*

“Tell ye the daughters of Sion, Behold, thy King cometh unto thee, meek.”—
Matt. xxi. 5.

Introduction—This citation from Zech. ix. 9 is also read on Palm Sunday in its historical and literal sense; on Advent Sunday in its allegorical meaning only. Advent to Jerusalem, His coming in the flesh. The Lord spiritually approached Jerusalem, when through the Incarnation, in which is the ‘vision of peace,’ He visited it and reconciled it to Himself.

We note in these words—

I. *The daughter of Sion*.—The faithful soul. Sion signifies a mirror. The faithful soul is a daughter of Jesus Christ, Who is a mirror without a spot (Wisd. vii. 26), in which shines as in a mirror the image of God (Gen. i. 31). The soul free from mortal sin is bright and shining; when in sin (Lam. iv. 8). The ‘daughter of Sion’ is also the faithful soul who ought to look at and to contemplate heavenly things. As man in the body is born to labour (Job v. 17), so ought the soul, as a bird, to wing its way upward.

II. *The King Who is coming*.—Jesus (Luke i. 31), the Saviour of the world. A mighty Ruler. (Rev. xix. 15.) Our Judge (Isa. xiii. 6-14); the Giver of the new law; just, wise, powerful, meek, and humble. Meek 1) in calling sinners to repentance and lovingly receiving them (Joel ii. 12); 2) in listening to the cry of penitents; 3) in His sweet answer. (John xviii. 3, 7; Prov. xv. 1.)

III. *The nature of His coming*.—1) Our King comes in the flesh; a desirable coming. (Hag. ii. 7; Isa. lxiv. 1.) For this coming we ought *a*) to rejoice (Phil. iv. 4) for the liberation of our flesh; *b*) to cleanse ourselves (Rom. xiii. 12); *c*) to adorn ourselves; *d*) to offer Him ourselves. 2) Our King comes in the mind—a sweet coming (John xiv. 22); before this we were weak and destitute of grace. 3) Our King will come to judgment—a terrible coming.

Epilogue.—To guard our idle words, our deeds, our very thoughts, so to prepare for His coming. (Luke xii. 35, 36.)

SERMON 7.

THE ADVENT OF LOVE.—(*Holy Gospel*, Ser. IV.)

“Behold, thy King cometh unto thee.”—*Matt.* xxi. 5.

Introduction.—The Church has ordained four Sundays in Advent to express the four Advents of the Lord; two of which are of love to allure us, and two are of fear, that by fear they may lead us to a diligent preparation. These four Advents are: 1) in the flesh; 2) daily in the mind; 3) at death; 4) at the day of judgment. Because the Lord desires rather to be loved than feared, the Gospel for this Advent Sunday sets forth the Advent of inexpressible love, by which He wills to draw us to a like nature with Himself. Of Advent of Love we note that—

I. *Its near approach is to be longed for.*—‘Behold,’ as if with a finger one pointed to Him coming to incite us to preparation. Patriarchs and prophets desired it; the saints in a state of continual preparation; martyrs suffered for it; Isaiah, Jeremiah.

II. *Its power and sublimity is to be honoured.*—‘King.’ (Rev. xix. 16.) Vesture His humanity; ‘might’ is eternal generation; of heaven Jesus Christ said, ‘Here will I dwell;’ and yet. (Prov. viii. 31.)

III. *Its ineffable love is to be embraced.*—‘King.’ He is appropriated to us by likeness of nature, in which is noted that most excellent love which He showed by taking upon Him our nature. (Jer. xxxi. 3; Hosea xiv. 4.)

IV. *Its novelty is to be wondered at.*—‘Cometh.’ Not in newness of place, for God’s Spirit is everywhere, but of manner. God’s offering of His Son typified by Abraham’s offering of Isaac. (Gen. xxii. 9.)

V. *Its profit is to be embraced.*—‘Unto thee.’ So that we may avoid the sin which will deprive us of this Advent, in which He became an example, a propitiation, a viaticum, an eternal reward.

VI. *Its lovingkindness is to be admired.*—‘Meek.’ As a lion to Israel in the Law; as a lamb in the Gospel. (Isa. xvi 1.) So draw men by love rather than fear.

Epilogue.—So faithfully receive Jesus Christ, now coming at this Advent of Love, with all love and holiness.

SERMON 8.ADVENT COMMEMORATION.—(*Holy Gospel*, Ser. V.)“Behold, thy King cometh.”—*Matt. xxi. 5.*

Introduction.—Most useful is this custom of the Church, to commemorate our Lord’s first coming in the Flesh year by year, and to connect the first with His second coming. A holy, solemn time of preparation for the contemplation of the great mystery of godliness—Jesus Christ manifest in the Flesh. This commemoration is useful, for it bids us—

I. *Fear to dishonour God.*—Weighing the dignity of our human nature from the honour shown to us by God, we must fear lest in any way we dishonour Him. Marvel at the great condescension of God seeking; at the great dignity of man sought; not that man is anything of himself, his worth consists in what God made him. Valuing this honour and glory, we place God before man; heaven before earth.

II. *Show gratitude to God.*—Considering the greatness of the benefit, we are led to be grateful 1) in affection, by loving Jesus Christ; and 2) in effect, by striving to serve and honour Him.

III. *Reject the vanities of the world.*—As showing us wherein our true cause of joy and gladness lies. When we think how earnestly our fathers desired to see the day of Jesus Christ, it must fill us with shame to care so little about Him. If our hearts be set on Him, the vanities of life have small power over us.

IV. *Trust largely to the Saviour’s mercy.*—Considering that He is our flesh and our brother, we cannot spurn ourselves. (Eph. v. 30.)

V. *Awake from the lethargy of sin.*—(Rom. xiv. 11.) Who can slumber when he hears the Church praying, ‘Raise up, we pray Thee, Thy great power.’ We must imitate the Ninevites. (Jon. iii. 6; Jer. vi. 26.)

Epilogue.—May this Advent prepare us for the final Advent, when we may realize all we now love to think upon: so shall we meet Him in the flesh, Whom now we meet in the spirit by faith.

SERMON 9.

THE ADVENT IN THE FLESH.—(*Holy Gospel*, Ser. VI.)

“Behold, thy King cometh.”—*Matt. xxi. 5.*

Introduction.—(Ps. cxviii. 15.) ‘In the tabernacles’ of sinners. (Isa. xlix. 13; Ps. xcvi. 11, 13.) How grateful ought we to be for this high honour; an iron breast, or a hard heart, that is not melted at the contemplation of the Son of God, Who gave Himself for us, with all His riches and with all His gifts. He was not ‘Jesus’ without salvation; nor ‘Christ’ without the anointing; nor the ‘Son of God’ without glory. Neither angel nor man can understand all the riches and treasures which He bestowed upon us by His Advent in the Flesh: we can only note a few points of His bounty. He gave us—

I. *His own Person.*—By the union of His most sacred Body and Soul with divinity, it comes to pass that His Body is our spiritual aliment and food, which otherwise could have refreshed no creature, whether bodily or spiritually. Whatever may be the consolation given by any creature it cannot feed all, therefore the Lord says. (John vi. 55.)

II. *An indwelling Presence.*—The Body and Soul of Jesus Christ did not accept the person of any pure man; but the person of the ‘Son of God’ was the person and subsistence of the Body and Soul of Jesus Christ; and as the Word is present everywhere, and in all things, so He is in us, and there is nothing in Himself of which we cannot become partakers.

III. *A Deification of our higher powers.*—Since the union between God and man was actual as well as essential, we are partakers of His blessedness, which consists in the contemplation of divinity; and the will, which is the sealing of salvation and blessedness, is satiated.

IV. *A Deification of our lower powers.*—For God saw; God heard; God suffered.

V. *A Position above the Angels.*—(Heb. ii. 16.) We are members. (Eph. v. 30.)

VI. *The Knowledge of God the Father.*—Through and with the Son we see and know the Father. (John xvii. 3.)

SERMON 10.**SOME SIMILITUDES OF THE SECOND ADVENT.***(Holy Gospel, Ser. VII.)*

“All this was done, that it might be fulfilled which was spoken by the prophet.”

—*Matt. xxi. 4.*

Introduction.—All that Zacharias and the prophets had prophesied so long before had come now to pass; but they had not very accurately depicted for our instruction the Second Advent, therefore did our Blessed Lord instruct us in it by means of various similitudes, to which we ought to give most serious attention: for if the words are true of the First Advent (*Mal. iii. 2*), how much more true are they of His Second Advent, which He compares—

I. To a budding fig tree.—(*Matt. xxiv. 32, 33.*) 1) Budding, for the winter is passing away; the winter of tribulation and misery is gone, and the age of glory is coming on; a time of growth, joy, and refreshment. 2) Fruitful and fruitless trees seem to be alike dead in the winter; so are the righteous in the world (*Colos. iii. 3, 4*); but fruit, like early figs, is put forth at this time. 3) The young fig is not blighted by any subsequent frost; nor the holy by after sorrow. (*Rev. xxi. 4.*)

II. To lightning.—(*Matt. xxiv. 27.*) For lightning 1) is itself light, and enlightens all around it (*Isa. lli. 10*); 2) as lightning impresses all with its brightness, so will the glory of the Judge strike all; 3) sudden in its action, even as was Haman's end. (*Esth. vii. 8.*)

III. To a Bridegroom.—(*Matt. xxv. 5.*) 1) Jesus Christ will come from heaven to His bride the Church (*Rev. xix. 7*); 2) He will come adorned as a Bridegroom, with power and great glory; 3) all the guests clothed with glory.

IV. To a thief.—(*Matt. xxiv. 43.*) 1) Suddenly; 2) unexpectedly; 3) approving in speech those who watch. (*Luke xii. 37.*)

V. To a harvest.—(*Matt. xiii. 30.*) 1) Leaving the field of the world bare; 2) staying all further growth; 3) equalizing all inequalities.

VI. To a drag net and a deluge.—(*Matt. xiii. 47; xxiv. 38, 39.*)

SERMON 11.

THE NEED OF A GENERAL JUDGMENT.—(*Holy Gospel, Ser. VIII.*)

“Behold, thy King cometh.”—*Matt. xxi. 5.*

Introduction.—This King coming up to Jerusalem is typical of the same King coming to judgment (Rev. i. 7); for (Acts xvii. 31); so (Luke xxi. 27); of which the Prophet writes (Zeph. i. 15, 16); according to the decree (Heb. ix. 27), ‘As each one dies, so will he be found in the day of judgment.’ Yet a general judgment is needed—

I. *By the consequences of actions.*—(Rev. xiv. 13.) Very many human actions admit of an after growth; their results not manifested in the lifetime of their authors. The education of children; the effects of certain laws; the working of a will; the influence of literature, etc., it is right that before the world, the consequences of actions long forgotten should be shown. (Mal. iv. 2.) The Lord will not merely dispel the snowy clouds of sin, but He will melt the snow; the evil effects of a bad example.

II. *To revise the false judgments of the world.*—The righteous now are held in contempt; they then will receive their fitting honour and reward (Job xxi. 24); the proud are laid low, and the humble lifted up.

III. *That the body may receive its due.*—(Rev. i. 16.) ‘Two-edged,’ as applying to body and soul: the body has worked with the soul in life, it ought now to receive either reward or punishment.

IV. *That Jesus Christ may be vindicated.*—The world saw Him cast down, despised, laughed at, condemned, wounded, crucified; it must see Him exalted, adored, judging all in power and glory (Matt. xxiv. 30; 1 Kings xxii. 38); demons will there lick the blood of those Jews who poured out the Blood of Jesus Christ.

V. *That God’s power and wisdom may be proved.*—Then shall God’s wisdom, power, and providence in the government of the world be made clear; Nero on the throne, and Peter on the cross; then the question will be fully answered. (Ps. xciv. 3.)

Epilogue.—As the sun produces different effects, hardening the soil and softening the wax, so will the ‘Sun of Righteousness’ at the judgment, honouring some and causing everlasting shame to others.

SERMON 12.

THE DESIRED DAY.—(*Holy Gospel*, Ser. IX.)

“Blessed is He that cometh.”—*Matt.* xxi. 9.

Introduction.—These words will be on the lips of all the holy, who, having longed and waited for this day of judgment, now see the Lord coming, and their prayer answered. (*Isa.* lxiv. 1.) Such are the good figs of Jeremiah (*Jer.* xxiv. 5, 6), who earnestly desire the Second Coming on account of—

I. *The glory of the regained body.*—(2 *Cor.* v. 1-5.) ‘Desiring to be clothed upon, that mortality might be swallowed up of life.’ In ‘the times of the restitution’ (*Acts* iii. 21) the glorified soul sees God in the beatific vision; the body now regained sees Jesus Christ as Son of Man with the eyes of flesh. (*Job* xix. 26, 27.) This regained body 1) restores man’s full and perfect nature, no longer subject to disease (*Isa.* xl. 31); and where this body is, there is the Lord (*Matt.* xxiv. 28); 2) takes away all reproach of former sin; 3) unites and likens man to the Lord of glory.

II. *The open glory before the world.*—This will be increased, because the righteous had been 1) despised, treated with scorn, etc.; now from depths of humiliation they are exalted. Joseph taken from prison, and set over all Egypt (*Gen.* xli. 14, 39, 40); so in the parable (*Luke* xiv. 10); 2) depressed and harassed by injuries in this world, like Daniel taken up from the lion’s den; 3) conquered by all their enemies, whom now they see prostrate before them. Mordecai is at last set over Haman. (*Esth.* viii. 1.)

III. *The sight of Jesus Christ.*—(*John* iii. 29.) They long to see Him Whom so ardently they have loved. 1) In His body of humiliation He was altogether lovely, so that people ‘stayed Him’ (*Luke* iv. 42), and sought after Him (*Mark* i. 37); Abraham and Isaac longed to behold Him thus. How much more glorious when seated on the throne of His glory; 2) to hear His voice—so full, sweet, and loving. The sight of Jesus Christ 1) fills the soul, satisfying all longings; 2) completes the happiness of the blessed state; 3) perfects the likeness to Him.’ (1 *John* iii. 2.)

Epilogue.—Use all and every means that this day may be a desirable one when it comes.

SERMON 13.

THE DAY OF JESUS CHRIST.—(*Holy Gospel*, Ser. X.)

“Blessed is He that cometh in the Name of the Lord.”—*Matt.* xxi. 9.

Introduction.—The day of Jesus Christ! all days are His: yet the day of final judgment, which the Gospel for to-day sets forth in type, is His in an especial sense. The day of judgment is ‘the day of the Lord’ (*Zeph.* i. 14; 2 *Pet.* iii. 10), and ‘the day of Christ’ (*Phil.* i. 10), because in it the Lord Jesus Christ will—

I. *Make up His final account.*—This day of Jesus Christ is the day of His reckoning. He has allowed the sum of sins, ingratitude, etc., to swell up unpunished, reserving this day for the vindicating of His righteous judgment. As the creditor lets the debtor increase his score up to a certain point, and then demands the whole; as masters often allow their pupils’ offences to accumulate, and then punish them once for all, the wicked say (*Wisd.* ii. 6-12, 21, 22) the ‘secrets of God are hard for sinners to find out’ (*Luke* xix. 42); said of the wicked on that day. (*Jer.* xii. 3.)

II. *Reap His harvest of souls.*—(*Matt.* xiii. 30; *Rev.* xiv. 15.) The Heavenly Husbandman’s one great day in the year of God. 1) He will reap full and perfect glory of body and soul; 2) approbation and praise of His whole life, now vindicated and understood; 3) the loving deeds of all His saints; 4) a full harvest of souls; 5) the end of His sowing in the field of Calvary. (*John* xii. 32.)

III. *Regain His high dominion.*—He will obtain supreme jurisdiction over all creatures beyond that of Adam in Paradise (*Gen.* ii. 19); now ‘thy day’ (*Luke* xix. 42), ‘your hour’ (*Luke* xxii. 53); then (*Jos.* iii. 17). Jordan is the river of judgment: it divides in the day of Jesus Christ the holy ascending, the wicked descending.

IV. *Show forth His full glory.*—(*Luke* xxi. 27.) When He is present (*Isa.* xxiv. 23; *Mal.* iii. 2). Glory at Baptism and Transfiguration not worthy of mention in comparison. (*John* xvii. 5.)

Epilogue.—1) Ever place this day before the eye of the mind; 2) refer all your actions to it; 3) make it no object of dread, but of fervent desire.

SERMON 14.

THE BLESSINGS OF THE KING.—(*Holy Gospel*,
Ser. XI.)

“Behold, thy King cometh unto thee.”—*Matt.* xxi. 4.

Introduction.—What is more worthy of honour and reverence, than the infinite condescension of Jesus Christ for our sakes? His divine humility will be seen in the majesty of His glory by each of the saints and angels hereafter. Consider what blessings His coming in the flesh brought us even now.

I. *A banquet for all His subjects.*—(*Esth.* ii. 18.) Jesus Christ came to His city Jerusalem to be enthroned and crowned with thorns; He made a great feast of His precious Flesh and Blood.

II. *A proclamation of new laws.*—So Darius. (*Dan.* vi. 8, 9.) So our Lord (*John* xiii. 34); hence (*1 John* iii. 14) He contradicted the old law. (*Matt.* v. 43, 44.)

III. *New and faithful soldiers.*—Of the more faithful ones, the Apostles were made soldiers, leaders, centurions over the spiritual army. The hope of sinners: the thief enlisted as a soldier, even on the Cross. (*Luke* xxiii. 42, 43.)

IV. *The captives released.*—(*2 Kings* xxv. 27-29.) A type of Jesus Christ lifting captive sinners from the chains of sin by His Passion, and placing the throne of His human nature above the throne of angels. (*Zech.* ix. 11.)

V. *The bestowal of suitable doweries and gifts.*—Like Alexander the Great, the Lord gives what it became Him to bestow, and not us to receive. He gives pardon, beauty, life, espousals, a kingdom.

VI. *The banished all recalled.*—Like Hezekiah called all to his great passover. (*2 Chron.* xxix. ; xxx.) A return by the death of our true High Priest. (*Numb.* xxxv. 28.)

Epilogue.—Make Jesus Christ your King, and serve Him
1) faithfully; 2) bravely; 3) perseveringly.

SERMON 15.

THE LESSONS OF THE GOSPEL.—*Holy Gospel*, Ser. XII.)

“When they drew nigh to Jerusalem . . . a den of thieves.”—*Matt.* xxi. 1-14.

Introduction.—Triumphal entries, processions, arches (of Titus and Constantine), signalized any great victory obtained by the Romans. In the Gospel for to-day, the Lord of heaven and earth; the conqueror of the world, death, and hell; enters Jerusalem in triumphal pomp: let us erect in our hearts a certain memorial of His great victory; let us engrave upon the memory that which we have seen done; and let us learn from—

I. *Jesus Christ.*—1) His divine attributes. *a)* His wisdom and foreknowledge: He saw the ass and colt, owner, etc., as it came to pass (Heb. iv. 13); *b)* His power: ‘the Lord hath need’ all sufficient, so in words of Hebrews to borrow of Egyptians (Exod. xx. 36); *c)* His goodness: He went voluntarily to the city to suffer for our sakes; *d)* His justice: He purified the temple of God. 2) The miseries of the kingdoms of this world. *a)* A ‘Lord,’ yet had need of the help and means of others; *b)* those exalted are subject to a severe scrutiny, jealousies, and envyings. 3) The conditions of a good King. 1) The exercise of lawful authority; 2) meekness; 3) justice: going in the midst of His people; 4) the service due to others; 5) homage to God: He went into the temple; 6) mercy: He healed in the temple.

II. *The Disciples.*—1) Obedience: they did as they were bidden. 2) Liberality: they ministered of their substance to the Lord. 3) Help: they aided Him as He went onwards.

III. *The multitudes.*—1) To forsake sin; the garments of sin are to be put off. (Cant. v. 3.) Sackcloth not allowed in the presence of the King. (Esth. iv. 2.) 2) The need of holiness and good works. Palm branches: sin and temptation overcome; olive branches: works of love and mercy. 3) To praise and bless God; gratitude and thanksgiving; ascribing to Him all we have, do, or say. (Isa. xxvi. 12.)

IV. *The ass and colt tied.*—The bonds which bind the hardened and foolish sinner. (Ps. xlix. 20.) These bands are loosened by the Lord’s word.

SERMON 16.

ADVENT GIFTS.—(*Epistle*, Ser. I.)

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.”—*Rom.* xv. 13.

Introduction.—Wherever we turn there are indications of the immense love and mercy of God towards us. It is to be seen and felt everywhere, and in all things. (Ps. xix. 6.) The pure abyss of goodness cannot help loving, gracing, pouring out Himself without intermission, respect of persons, or any reproaches (Rev. iii. 20), by perpetual inspirations, and the most loving, internal admonitions. Joy and peace, are the result of God dwelling in the most secret recesses of the soul; we must either lack these or receive Him within us, infusing His new gifts, and by the power of the Holy Ghost strengthening our hope. This, the true Advent of Jesus Christ to the soul, is never intermitted, save when we prevent it by our own opposing will; and when He comes into the heart He gives—

I. *Holy fear.*—Placing sin, the judgment, the punishment of sin, the sudden recompence of God, before the eyes.

II. *Good will.*—The foundation of all graces; the desire and determination to submit to the divine majesty; to obey the divine wisdom, and to consent and unite with the divine goodness. This, by grace, can conquer sin.

III. *Voluntary poverty.*—(Luke xiv. 33.) All temporal possessions, honours, etc., have a certain gum, by which they attach or hinder a soul, not yet entirely dead to the world. Not a command of Jesus Christ, but a loving precept as to a son, of which He gave Himself an example.

IV. *Profound humility.*—The living root of all holiness: leads to the fullest reception of the gifts of God, who can in such a one do all His will. It leads to mental self-condemnation; it prevents comparison with others; it ascribes nothing to itself save weakness and sin.

V. *The grace of contemplation.*—Purity of mouth, body, and of intention being added to these other gifts, the outward life becomes well-ordered, and the inner life full of divine grace and love; and all the mental powers, by the unity of the spirit, are fixed in praise upon God.

Epilogue.—Welcome this present Advent of Jesus Christ to your souls.

SERMON 17.

THE FOUR BOOKS.—(*Epistle*, Ser. II.)

“Whatsoever things were written were written for our learning.”—*Rom.* xv. 4.

Introduction.—God has written four books for our learning, three of which are to be read now, and one by and by.

I. *The Book of Nature.*—(*Isa.* xxix. 11.)—This is the book of creation which philosophers looked at for a long time, admiring the beauty of the letters, but could not read. In every creature of God His wisdom is reflected. (*Prov.* vi. 6.) When Aristotle was asked from whom he had learned so many and so great things, he answered ‘from things which cannot lie.’ The unity of the world teaches us the unity of the Divine nature; if two rulers, the world would be destroyed. (*Matt.* xii. 25.) Matter speaks to us of the Father; form of the Son; their union, of the Holy Ghost. So greatness, of the Father; wisdom, of the Son; and use, of the Holy Ghost. All creation is a footprint of God. (*Job* xi. 7; *Rom.* i. 20.)

II. *The Book of Writings; Holy Scripture.*—(*Ezek.* ii. 9, 10), of the first man. This book teaches us, 1) What to believe; 2) to avoid; 3) to do; 4) to fear; 5) to desire. It leads to our keeping the two great commandments.

III. *The Book of Grace.*—Is the book of the Crucified, written with the pen of an Angel before the Incarnation; of a man after it. (*Rom.* ix. 18.) In this book of Jesus Christ, is read (*1 Cor.* ii. 2; *Job* xxxi. 35, 36.) Chapters of this book are—1) Humility (*Matt.* xi. 29); 2) Meekness; 3) Love; for God is above us, our neighbour with us; lastly, temporal blessings are beneath us; 4) Truth of thought, word, and deed.

IV. *The Book of Glory.*—The Angels and the holy ones with God read this book. To open it makes us blessed, one sight of it, wise. (*Luke* x. 20.)

Epilogue.—Study so to read the three books, as to be worthy to read the fourth.

SERMON 18.

THE GREAT DAY.—(*Holy Gospel*, Ser. I.)

“Then shall they see the Son of Man coming in a cloud.”—*Luke xxi. 2.*

Introduction.—The last day of Judgment has many names in Holy Scripture; the ‘day of the Lord’; ‘day of wrath’; ‘of restitution’; but it is most frequently spoken of as a ‘great day’ (Jer. xxx. 17; Joel ii. 11; Mal. iv. 5; Jude 6; Rev. vi. 17, xvi. 14), and it is called great because there will be on it—

I. *A great gathering.*—1) Jesus Christ in power and great glory. (Tit. ii. 13.) Contrast His two advents now (Philip. ii. 11); 2) His holy Angels (Matt. xxv. 5): ‘all’ innumerable company (Dan. vii. 10); 3) His elect in glorified bodies (Jude 14); 4) all nations of the world. (Matt. xxv. 32.)

II. *Great things transacted.*—The greatest concern of all; the final state not of one nation, but of the whole world; of eternal good and eternal evil; and the everlasting lot will then be apportioned out to each. (Eccles. xi. 3.)

III. *A recapitulation of all other days.*—That day will sum up and comprehend all the days of the past ages from the beginning of the world to this time. 1) All the acts of mortals; 2) they will be examined by Jesus Christ; 3) and sentenced; the Lord’s treasury of rewards and punishments opened.

IV. *A great battle and victory.*—(Joel iii, 10, 11, 14.)—Jesus Christ will be both warrior and conqueror. His weapon. (Rev. i. 16.) In the place in which He was so cruelly treated will his triumph and conquest appear.

V. *It will be the beginning of eternity.*—An end 1) of time; hence of wickedness; 2) desert; 3) calamity; 4) complaints; 5) pursuits. All things will be at rest: heavenly bodies, winds, showers, all the affairs of the world. Hence 1) our Blessed Lord’s first sermon in His own country. (Luke iv. 18.) 2) the beginning of eternity; an horizon of time and eternity typified by (Josh. x. 13 14.) Jesus Christ causes the sun and moon to stand still while He is taking vengeance; as He takes everlasting vengeance, the day is an eternal one.

Epilogue.—Does not such a Great Day as this need all preparation?

SERMON 19.

THE MAN OF SIN.—(*Holy Gospel*, Ser. II.)

“Upon the earth distress of nations with perplexity.”—*Luke* xxi. 25.

Introduction.—“The Man of Sin” (2 Thess. ii. 3) will, before the Second Advent, produce this distress and perplexity. Antichrist the ‘little horn’ of Daniel’s fourth beast. Most dreadful distress and perplexity will be caused by this beast with his four horns of—

I. *Crafty persuasion.*—(Rev. xvi. 12, 14.) Antichrist will, by the suggestion of Satan, flood the earth with the worst ministers that he can find. Antichrist will come with gentleness, and deceive the Jews that he is the true Messiah “speaking great things.” (Dan. vii. 20, 25; Rev. xx. 8.)

II. *Bounty of gifts.*—(Dan. xi. 43.) So as avarice will reign supreme, he will thus draw all men to himself: he will be able to satisfy the lower wishes and instincts of men.

III. *The working of miracles.*—(2 Thess. ii. 9; Rev. xiii. 13, 14.) Magicians of old imitated Moses. Lying prophets have worked miracles. Antichrist the great miracle-worker of all.

IV. *Open persecution.*—(S. Matt. xxiv. 21; Rev. vii. 14; Dan. xii. 1.) Not in this or that particular place, but over the whole earth.

Epilogue.—Antichrist, a parody upon Jesus Christ, shall come before Him in Whom is the fulness of Divinity, as in Antichrist is the fulness of iniquity. Great anxiety of the faithful to have marks of the Lamb on their foreheads. (Rev. xiv. 1.)

SERMON 20.

THE WORLD GROWING OLD.—(*Holy Gospel*, Ser. III.)

“When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.”—*Luke xxi. 31.*

Introduction.—Aristotle told Alexander the Great that he had written his books of physics, but not published them, for they were so obscure that few would understand them. In the same spirit did our Blessed Lord talk to His disciples who had asked Him (*Matt. xxiv. 3*), repressing all idle curiosity, for (*1 Thess. v. 2, 3*); yet He gives us some indications of the world growing old.

I. *The rarity of the Saints.*—Lot left Sodom, the Israelites left Egypt, and both places were destroyed; so is the world preserved for the righteous who are in it. (*Gen. xviii. 32.*)

II. *The abundance of iniquity.*—(*Matt. xxiv. 12.*) When the body loses its natural heat and powers it is known to be failing; when the world loses its warmth of love and its power of doing good, it must be near its end. When the memory of the precious Blood is weakened, then it grows cold, and sin increases. Nebuchadnezzar's image (*Dan. ii. 32-35*) is a type of the Church—‘head of gold,’ purity of first four centuries; ‘neck and arms of silver,’ fourth and fifth centuries; ‘belly and thighs of brass,’ from eighth to thirteenth centuries; ‘feet of iron and clay,’ from that time to this.

III. *The defeat of Faith.*—(*Luke xviii. 8.*)—Even now the real faith in things divine and human is but small. The faith is darkened by heresy; general trust and confidence by unrighteous dealing.

IV. *The spread of the Gospel.*—(*Matt. xxiv. 14.*)—The truth, as a test, will be brought to all men for acceptance before the end comes.

V. *The thoughtlessness of men.*—(*Matt. xxiv. 38-40*; *Luke xvii. 26-31*; *xii. 40*; *1 Thess. v. 2, 3.*) When the invisible Kingdom has almost faded away, it shall become a terrible reality to men.

Epilogue.—So live as if that day were ever ready to dawn.

SERMON 21.

FOUR SIGNS IN THE SUN.—(*Holy Gospel*, Ser. IV.)

“There shall be signs in the sun.”—*Luke* xxi. 25.

Introduction.—Many signs before the final judgment, which as it sums up all things, so sums up all the former signs in the sun. They are four.

I. *The sign under Joshua.*—(*Josh.* x. 13.)—‘The sun stood still.’ Joshua rescued Gibeon, and slew five kings of the Amorites. (*Rom.* xv. 4.) Israelites are the faithful, journeying through this life to the land of eternal promise. Five kings of the Amorites are the five senses; their armies, the world, the flesh, and the devil. Joshua, the faithful soul praying to God in temptation. The sun standing still till the victory is gained, is Jesus Christ, the Sun of Righteousness, Who ever stands by to succour those who are tempted. The presence of Jesus Christ is the first sign in the sun.

II. *The sign under Hezekiah.*—(*2 Kings* xx. 9-12.)—Bodily infirmity of Hezekiah is spiritual sickness in soul. Hezekiah prayed for his life as patriarch and prophet did for life of the world, and its liberation from sin. (*Isa.* xxiv. 1.) Willing to save us, the Lord placed a sign in the sun of divinity, so that its shadow went back ten degrees, through the nine orders of angels, each of whom had some work to do for man, and tenthly in Christ. The true Sun arose at the Nativity; it set at His death, and returned to its place at His Ascension.

III. *The sign under the Passion.*—(*Luke* xxiii. 44, 45.)—This sign proved, 1) That Jesus Christ was true God, Who made the sun; 2) to excite the faithful to sympathy, as the sun grieved for its Lord; 3) by fear to awaken sinners to repentance.

IV. *The sign under the Judgment.*—(*Matt.* xxiv. 29.)—No eclipse, by Divine power to confound the way of sinners; as the judgment upon Pharaoh (*Ezek.* xxxii. 7, 8), who morally signifies the sinner for whom there is neither natural nor Divine sun.

Epilogue.—See that the sign in thy sun be of light, not of darkness; if a greater light how nearer is the presence of Jesus Christ?

SERMON 22.

THE SIGNS OF THE JUDGMENT.—(*Holy Gospel*,
Ser. V.)

“There shall be signs.”—*Luke* xxi. 25.

Introduction.—These signs are five in number: 1) ‘In the sun,’ darkness; 2) ‘in the moon,’ blood (*Joel* ii. 31; 3) ‘in the stars,’ falling (*Rev.* vi. 12, 13; *Matt.* xxiv. 29); 4) distress of nations (*Dan.* xii. 1; *Matt.* xxiv. 21); 5) sea and waves roaring; sea will perish with a great noise (*Rev.* xxi. 1). Important for us to consider why these signs shall precede the judgments which they do, as signifying—

I. *Great evil to the wicked.*—‘What are these terrors save the heralds of a following anger.’ (*Greg.*) They come telling what punishment awaits the sinner.

II. *A righteous retribution.*—‘We who have sinned in all things, shall be smitten by all things.’ (*Greg.*) We who perverted God’s creatures, shall by them be notified of our coming retribution.

III. *A reasonable fear.*—‘The elements, approaching their end, shiver and tremble as if fearful.’ (*Bede.*) How much more shall man do this?

IV. *A formidable preparation.*—All creatures are shown as being prepared to avenge the creature on his enemies; as arms, companies, etc., indicate the approach of war.

V.—*A holy shame.*—(*Isa.* xxiv. 23.) ‘Ashamed’ to find that his light has been used for so little that is good.

VI.—*A rightful sorrow.*—The head of the house dying, all is confusion, the family mourn; so does all creation mourn over the evil coming upon the human race, its head.

VII. *An attained old age.*—The work and life of creation is over and done; the languor of old age replaces the beauty and strength of youth.

VIII. *A weaning from the world.*—Our Lord, willing to have us prepared, denounces the evils which follow the world growing old, that we may be restrained from the love of it.

Epilogue.—Neglect not these warnings, signs of love and mercy.

SERMON 23.

THE MAJESTY OF THE COMING JUDGE.—(*Holy Gospel, Ser. VI.*)

“Then shall they see the Son of Man coming in a chariot with power and great glory.”—*Luke xxi. 21.*

Introduction.—(S. Luke xiv. 21)—Jesus Christ is this King, coming against us with His armies to judgment. What shall we do? How shall we meet Him? Let us note with what strength and arms He will come, that we may prepare to meet Him. Our text is illustrated by (Rev. i. 7, 12-17.) in which passage we note in addition to His inflexibility (ver. 15) His chiding, (ver. 13), and righteousness (ver. 16).

I. *The terrible advent of the Judge.*—‘He cometh with clouds: . . . wail because of Him.’ Clouds His chariot (Ps. civ. 31), not like the Israelites’ pillar of fire and cloud, nor Elijah’s ‘little’ cloud.” (1 Kings xviii. 44.) Clouds of glory like at Transfiguration casting forth lightnings. (Ps. l. 3, 4; 2 Thess. i. 8; Isa. lxvi. 15.) To the righteous, horses and chariots of salvation. (Hab. iii. 8.) Terrible will be, therefore, the chariots, horses, and armaments of war.

II. *The Judge will be known.*—‘In the midst of the seven candlesticks.’ No mistaking him now for Elijah, or Jeremiah, or John Baptist. Before, the glory of His divinity was hidden in his humanity; now it will appear. Herod, Caiaphas, Pilate, Jews, all will bow to Him.

III. *The Authority of the Judge.*—‘With a garment down to the foot.’ A sacerdotal vestment full of eyes, signifying the plenary power and most searching penetration of the Judge. He will open the coat of fine linen which is to be embroidered ‘or checkered.’ (Exod. xxviii. 39.)

IV. *The Rigour of the Judge.*—‘Girt with a golden girdle;’ the ‘paps’ of long suffering in waiting, and readiness in pardoning our sins, now bound with a girdle of the strictest justice.

V. *The Equity of the Judge.*—‘His head and hairs white like wool’ and ‘snow,’ signifying the purest, sincerest, and most just counsels and judgments of the Judge.

VI. *The Sentence and its Execution.*—‘Out of His mouth went a sharp two-edged sword,’ formidable to the evil as feeling guilty; to the righteous as seeing from what, by God’s grace, they have escaped.

Epilogue.—Holiness our one great preparation.

SERMON 24.

THE JUDGMENT RECKONING.—(*Holy Gospel*,
Ser. VII.)

“Men’s hearts failing them for fear.”—*Luke* xxi. 26.

Introduction.—No wonder the convictions of conscience will be strong and many, when the account which will have to be given is fully understood. If the things coming on earth are so full of fear, how much more fearful will be the things which shall happen to the condemned sinner in hell? To escape this doom let us prepare ourselves for the Judgment reckoning, by noting now what account will be demanded of us. We shall have to render an account then of—

I. *The Soul.*—How we have 1) nurtured it; 2) guarded it; 3) governed it. Upon what food are we feeding it? Are we ever disciplining our thoughts? Do we guard it diligently? (*Rev.* iv. 23.) To us it is said (*Luke* xii. 20).

II. *The Body.*—1) How used; 2) What actions it has done to honour or dishonour; for (*1 Cor.* vi. 15-19); for well or evil doing. (*Gal.* vi. 7, 8; *2 Cor.* v. 10).

III. *Temporal Blessings.*—Expended upon God or Satan? for the relief or harm of others? (*Isa.* lviii. 6, 7; *Ezek.* xviii. 7)

IV. *Time.*—1) Whether redeemed from purposelessness of sin; (*Eph.* v. 16); 2) husbanded; 3) turned to its best account.

V. *Thoughts.*—Thought the well-spring of word and deed. (*Matt.* xv. 18-21.) 1) On what fixed; 2) To what issue do they tend; 3) Holy or unholy. (*2 Cor.* x. 5.)

VI. *Words.*—Greatness of gift of speech; and severe punishment if this great prerogative be abused. (*Matt.* xii. 36.)

VII. *Deeds.*—For or against God. (*Eccles.* xii. 14.)

Epilogue.—Judge yourselves now as in God’s sight. (*1 Cor.* xi. 31.)

SERMON 25.

THE FINAL GATHERING.—(*Holy Gospel*, Ser. VIII.)

“Then shall they see the Son of Man coming in a cloud with power and great glory.”—*Luke xxi. 27.*

Introduction.—As the thought of a Judgment to come is so useful in restraining thoughts and deeds of ours, so is it profitable to fix some special circumstances of the Judgment in the mind. We note then—

I. *The Judge will appear.*—1) With the sign of the Cross, the sign of the Son of Man (Matt. xxiv. 30); which signifies *a*) the Judge obtained this power for those who by the Cross He redeemed, *b*) as a sign of salvation terrible to those who scorned its redemption; *c*) as the banner around which the lovers of the Crucified will rally. 2) With a glorious body: “great glory” (Isa. xxiv. 23); if the righteous shine as the sun, how must the Lord shine (Matt. xiii. 43), Who shall illumine the righteous (Mal. iv. 2) and confound and terrify the wicked? (Rev. vi. 16.) 3) With an attendance of angels (Matt. xxv. 31), to show the real majesty of Jesus Christ in the heavenly councils. 4) Girt about with clouds (Ex. xiv. 20), a light and protection to the holy, a confusion and darkness to sinners. 5) Sitting, the token.

II. *The separating Angels.*—(Matt. xiii. 30; xxv. 32) who will smite the wicked with 1) wonder; 2) envy; 3) shame; 4) with bitterness, seeing their dearest and nearest ones removed from themselves (Matt. xxiv. 40, 41); 5) fear, anticipating the coming doom.

III. *The vast assembly.*—1) Not one of mortals or demons will be able to escape or lie hid—his sickle reaps all (Rev. xi. 14); 2) the wicked will stand in no order; without any priority, nobility, dignity, knowledge; 3) all will be led to Jesus Christ (Phil. ii. 10); 4) all will have a sign or mark of God or Satan; 5) each class will stand distinct, either on the right or left hand of the Judge.

Epilogue.—Let each choose their place; as they live now so will they then stand.

SERMON 26.

THE RENOVATION OF MAN.—(*Holy Gospel*, Ser. IX.)“Your redemption draweth nigh.”—*Luke* xxi. 28.

Introduction.—The destruction of the old prepares the way for the new. At the judgment (1 Pet. iii. 12), the old shall perish; after it the new will appear out of the renovation of the old (2 Pet. iii. 13; Isa. lkv. 17; Rev. xxi. 1.) As earth, heaven, water, fire, air, are to be renewed, so by divine grace is man to be renewed now, **that he** may participate in a glorious renovation hereafter.

I. *In the body by continence.*—Man formed of earth (Gen. ii. 7; Ps. civ. 30) indicates by the ‘they’ those pleasures without which man cannot live either of the flesh (1 Cor. ii. 14) or of the spirit. When God renews the face of the earth, the nature of man, by His Holy Spirit, spiritual pleasures and delights are created.

II. *In the soul by love and holiness.*—(Eph. iv. 23, 24.) Then indeed ‘all bitterness’ (ver. 31) will be taken away.

III. *In the mouth by speaking the truth.*—Then no storms of proud words, or darknesses of lies, or lightnings of threatenings, northunder of oaths (Rom. xii. 2.) ‘Truth’ is the ‘good,’ is the loving word, is the acceptable and holy speech, is the perfect will of God.

IV. *In deed by diligence.*—(Rom. vi. 4)—That our present imperfect doings may be glorified after the judgment.

V. *In intention of heavenly contemplation.*—(Col. iii. 2)—A bad intention spoils the best work. 1) Martyrdom, man’s highest sacrifice for God (John xv. 13); 2) yet of it (1 Cor. xiii. 3) if the sacrifice be offered in an unloving spirit. The religious life, righteous warfare, forgiveness of injuries, may be all marred by the defect of intention. Our prayer (Ps. li. 10.)

Epilogue.—By such spirit of renovation now, are we prepared for a perfect renovation by and by. The new implies the previous destruction of the old.

SERMON 27.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*, Ser. X.)

“And there shall be signs. . . . My words shall not pass away.”—

Luke xxi. 25-34.

Introduction.—(Rev. iv. 5.)—‘Lightnings’ of illumination; ‘thunderings’ of warnings and threats; ‘voices’ of gentle promise and exhortation. (2 Tim. iv. 2.) ‘Reprove’ as a doctor; ‘exhort’ as a father; ‘rebuke’ as a teacher and master. These three elements all appear in this Gospel, in which we note—

I. *The value of a good example in rulers.*—‘Signs in the sun, moon, and stars:’ as it is with the sun, so is it with the inferior lights. What the pith is to the tree that is a ruler to the Church or State. (Ezek. xvii. 2.) Nebuchadnezzar a type of the devil is the eagle, and the ‘highest branch’ is Jeconiah. (Gen. xxx. 37-40.) What Jacob’s stakes were to the cattle, that is the example of a prince to his people.

II. *All persons must fear the Judgment.*—‘Men’s hearts fail them for fear.’ No false sense of security in any, none dare rightly to say: ‘I am in the faith;’ ‘I am a child of God;’ ‘I am sure of salvation.’ (1 Kings xx. 11.) A wretched fallacy, ‘once in grace always in grace.’

III. *Preparation is needed for the Judgment.*—‘Look up.’ 1) Look back, and weep over the past ere it be too late; 2) look around, and correct your ways; 3) look forwards with hope and fear, yet with all care.

IV. *The good hope of the holy.*—‘Your redemption draweth nigh.’ Spoken to the disciples and to their followers to the end of time: to those good lights which leave an agreeable odour on going out; not the smoke of tallow and fat.

V. *The terrible Advent of the Judge.*—‘Coming in a cloud with power,’ etc. (Dan. vii. 9, 10; Rev. xx. 11-13.) How will the despisers of Jesus Christ feel when they see Him in glory? They will fear Him as Joseph did his brethren. (Gen. xlv. 3.) Also the story of Eudocia. (Nic. lib. xiv. c. 23.)

VI. *The certainty of the Second Advent.*—Verily I say unto you. (Zeph. i. 14-17.)

SERMON 28.**PRIESTS ABOVE ANGELS.—(Epistle, Ser. I.)**

“Let a man so account of us as of the ministers of Christ.”—1 Cor. iv. 1.

Introduction.—If all Christians are in a sense ‘ministers of Jesus Christ,’ a certain body of men have ever been called and specially ordained to this ministry, and upon them certain gifts have been bestowed, in virtue of which they become ‘stewards’ or dispensers ‘of the mysteries of God.’ In themselves, weak, mortal, sinful, by their ministry they are exalted above the angels. This may be proved in four particulars; since they have the power—

I. *Of Consecration.*—(Luke xxii. 19.)—The angels stand by whilst the priest consecrates (Chrysost. de Sac.); with him they join in the act of worship and adoration, but the power of consecration was not committed to them by the King of Angels as it was given to ‘the ministers of Christ.’ This act is the mediation of the Presence of Jesus Christ, by which He comes and dwells with us more really and closely than He dwelt with His disciples whilst He was in the flesh.

II. *Of forgiving sins.*—(John xx. 23.) It is the province of the holy Angels by their inspirations to turn sinners from their sins, and to implore by their prayers the Divine compassion for them. But the angels received no commissions to forgive sin; which belongs to God alone. It is only exerted in His Name and by His authority. Hence priests are figuratively called ‘gods.’ (Ps. lxxxii. 6.)

III. *Of Opening Heaven.*—(Matt. xvi. 19.) The sinner has heaven shut above him, and hell opened beneath him; an accusing conscience within him. Angels may guide a soul to Paradise, but it is St. Peter who opens the door.

IV. *Of Judgment.*—(Matt. xix. 28.)—The angels gather together, collect and separate at the Judgment, but it belongs to God’s ministers alone to sit in Judgment.

Epilogue.—Use all the means of mediation which God has given you for the saving of the soul.

SERMON 29.

THE MINISTERS OF JESUS CHRIST.—(*Epistle*,
Ser. II.)

“Let a man so account of us as of the ministers of Christ.”—1 Cor. iv. 1.

Introduction.—Every one who is a Christian, both in deed and in name, is a minister and a servant of Jesus Christ. Every Christian ought, therefore, to be careful lest he become an unprofitable minister or servant, either by sleeping and idleness like an unfaithful servant; or by giving to another that service which he owes to Jesus Christ; or, lastly, a wicked servant, not having love and compassion upon his fellow-servants. The service of Jesus Christ is a service which is—

I. *Just.*—1) He created us out of nothing for this service. The possession of the body is a great debt; the gift of the soul is an infinite debt; the union of the combined soul and body is another great gift. 2) Jesus Christ serves us by redeeming us (Luke xxii. 27); even to washing the feet (John xiii. 5); even to the service of a long life of bitter servitude and a most bitter death. 3) Jesus Christ commands the angels to serve us (Heb. i. 14; Ps. xci. 11) not for a day or for a year only, but through all our ways and days. 4) Jesus Christ ministers for us now in heaven (Luke xii. 37) by His intercession, and hereafter He ministers by the showing of His face. (Ps. xvi. 11; xxxvi. 8.)

II. *Profitable.*—The reward is eternal life and a kingdom of glory. Blind sinners serve one who has nothing to give save the wages of death and of sorrow.

III. *Honourable and becoming.*—To serve Him is to reign with Him; and the service is becoming, for it demands holiness. (1 Thess. iv. 3.)

Epilogue.—Unprofitable service will receive God's anger (Luke xiii. 7), His curse (Matt. xxv. 50), and eternal death. (Matt. iii. 12; vii. 19.)

SERMON 30.

WHY GOD THE SON BECAME MAN.—(*Holy Gospel, Ser. I.*)

“Art thou He that should come, or do we look for another?”—*Matt. xi. 3.*

Introduction.—Tertullian was wrong in thinking S. John the Baptist doubted of the Lord's mission. As a doctor will, as if he were ill, take his own medicine to convince the patient, so S. John, for the sake of his disciples, feigned ignorance, that so they might go to Jesus Christ and be taught out of His own mouth. He might have asked, ‘O, Son of God, my Lord Jesus, why didst Thou, and not the Father, or the Holy Ghost, become Incarnate in this world, descending into this prison-house of suffering?’ We, premising that the love between the Persons of the Trinity is equal and absorbing, will answer in part this question.

I. *So avoid two Sons.*—Had the Holy Ghost become Incarnate, there would have been the Son of Mary in the world and the Son of the Father in heaven. (Aug.) God is no author of confusion.

II. *As being the middle Person.*—(Anselm.) Better that the Son should be appointed by the Father, than the Father by the Son; the Mediator between God and man, was most fitly the second Person of the Trinity.

III. *As the repairer of what He created.*—We take our broken goblet to the goldsmith who made it; the Son made all things. (John i. 3; Isa. xlv. 4.) Therefore our Lord sent His Son to liberate man, to whom He had said, ‘Let us make man,’ etc., that He who had been the creator might also be the liberator and restorer. (Aug.)

IV. *As being the wisdom of God.*—Man at the Fall touched the shield of wisdom (Gen. iii. 5), which allured him. God the Son stepped forward to meet the challenge. Had He touched the shields of power or goodness, then God the Father or God the Holy Ghost would have taken up the cause.

V. *As being the Angel of the Great Council.*—Man's reparation implied a ‘great council;’ the Father was to be propitiated, the Son to propitiate, and the Holy Ghost to unite. The Son became like Judah in relation to Benjamin. (Gen. xliii. 9; Gal. iv. 6.)

VI. *From His other attributes.*—Bringing light, grace, truth, etc., into the world.

Epilogue.—Not scrutinise too curiously; rather reverence the great mystery of godliness.

SERMON 31.

A SIMILITUDE.—(*Holy Gospel*, Ser. II.)

“What went ye out into the wilderness to see? A reed shaken with the wind?”—*Matt.* xi. 7.

Introduction.—The reed as growing on the margins of rivers and lakes, conveying as it does a sense of desolation, and murmuring mournfully when stirred by the wind, is no inapt similitude of the sinner. In it we note—

I. *An external beauty.*—The reed looks strong and solid; but it is hollow within. The hypocrite has a fair exterior, but no solidity of 1) purpose; 2) principle; 3) endurance. The reed and the sinner are alike hollow; forms without substance: a show without reality.

II. *Great weakness.*—No support in a reed; cannot save itself or others in the day of storm. (*Isa.* xxxvi. 6.) So with the sinner: he has no real strength, and he cannot help his neighbour. (*Jer.* xvii. 5.) Used in mockery as a sign of weakness (*Matt.* xxvii. 29), as well as of power.

III. *Shaken by the wind.*—Sinner is carried about and moved by every wind of doctrine; he has no resistance, either moral or spiritual, to offer to sin; he leads an emotional life, and feeling takes the place of faith, leaving him a prey to the blast of all temptations.

IV. *Destitute of fruit.*—It produces a woody substance instead of fruit. (*Rom.* vi. 21.) The sinner produces a useless something, which profits not and avails not for any good purpose. His results are those which satisfy not.

V. *A root planted in mud.*—Reed does not grow on good ground; the sinner, too, has his roots of love and intention fixed in an impure or weak soil. The soul ought to be fixed on God. (*Matt.* vi. 33.) This fixing the root on a bad soil, leads to three evils: 1) Reed grows deep in mud; the sinner so deep in worldly things, that God is second. 2) Reed extends its roots over a large surface; so the sinner gathers great riches. (*Matt.* xix. 23.) 3) Root growing deep; no hope for change of heart.

Epilogue.—S. John, like every righteous soul in these respects, is in direct contrast to the reed.

SERMON 32.

THE PRISON OF THE BODY.—(*Holy Gospel*, Ser. III.)

“ John had heard in the prison the works of Christ.”—*Matt.* xi. 2.

Introduction.—John the Baptist was placed in the four-fold prison: being shut up in 1) the desert of mortification and austerity; 2) in the body of the flesh which weighs down the soul; 3) in the world of care and deceit; 4) in the prison of Herod, a place of suffering. Spiritually, all true Christians are placed in these four prisons, and all persons, both bad and good, are confined in two of them. We will limit ourselves now to the prison of the body, upon which we note—

I. *The need of this prison.*—If the flesh or body be an evil, why need we dwell in it? Why did God ordain it as a necessary condition of our being? Sin has made the body that which it is, and God joined it to the soul for three reasons. (1 To enrich the soul; a) By knowledge and instruction; for the soul learns very much through the senses; the ministry of the body is a teaching one to the soul; b) by merit, for the soul will gain great rewards from the good actions done in grace to which it prompted the body; as a master receives the gain of his servant's work. c) By completion, the faculties wanting to the soul, the body supplies, as the blind man carries the lame one. 2) To exercise the soul; that as a faithful guardian it might preserve it and defend it for God, and might finally collate it into supernal seats. The soul has an awful ministry. The flesh by itself is not susceptible of beatitude, but by the ministration of the soul it becomes clad with the robe of immortality; 3) That God might perfect His universe; some creatures are purely fleshly as the brute beasts; others spiritual as the angels: man alone is composite, consisting of body and soul.

II. *The escape from this prison.*—Is longed for by the body (Ps. cxlii. 7,) in order to gain 1) joy of heart, ‘praise’ (Isa. xxv. 8,); 2) restoration to lost ones (Gen. xxv. 8), ‘unto His people.’; 3) their promised inheritance. (Ps. xvi. ii.)

Epilogue.—To use this imprisonment that it may lead to a glorious end.

SERMON 33.

SPIRITUAL HEALING.—(*Holy Gospel*, Ser. IV.)

“Art Thou He that should come, or do we look for another?”—*Matt.* xi. 3.

Introduction.—S. John Baptist in prison is a type of all who fear God, being still in the prison of mortality, and who send forth their two disciples—the understanding, and the affections—who come to God with many yearnings, desiring to be instructed, and asking, ‘Art thou He?’ Jesus Christ, anxious to console their sad and doubting souls, gives six signs of His coming.

I. ‘*The blind receive their sight.*’—The rational mind left to itself is in darkness ere the eternal word, conceived in the soul as a noble ointment, purifies the vision. Jesus Christ counsels the mind. (*Rev.* iii. 18.) Three eye-salves. We as fishes in the flood of this world’s sin, have the things of this world converted into bitterness, so able to say (*Gal.* ii. 20; *Tobit* xi. 8.) Spittle and clay. (*John* ix. 11.) Spittle is the soul and clay the body; the mixture brings original sin and reveals man’s lost state. The third is honey. (*1 Sam.* xiv. 27), which is divine sweetness.

II. ‘*The lame walk.*’—Affections are the feet of the mind, which when freed from the weight of sin and from the mud of sensuality, walk on to perfection in doing good works. (*Lev.* xxi. 18.) Cured by the power of the Name of Jesus Christ, the soul goes into the temple. (*Acts* iii. 8.)

III. ‘*The lepers are cleansed.*’—Sin is cleansed. Leprosy; 1) of pride, Uzziah (*2 Chron.* xxvi. 21); 2) of covetousness, Gehazi (*1 Kings* v. 37); 3) of sensuality. (*Num.* xii. 10); because Moses absented himself from his wife for his service to the Lord.

IV. ‘*The deaf hear.*’—Spiritual deafness flows from an undue love of temporal things, by which the affection is seduced from things divine. (*John* iii. 12), applies to one who is deaf to all but lowest forms of speech.

V. ‘*The dead are raised up.*’—Spiritual death flows 1) from mortal sin; 2) from idleness in good works; 3) and from the absence of contemplation.

VI. ‘*The poor have the Gospel preached.*’—Poor in temporal things, who by bodily abstinence have formed their wills in entire submission to God’s will.

Epilogue.—The work of Jesus Christ proves His advent.

SERMON 34.

THE HOLY EXAMPLE.—(*Holy Gospel*, Ser. V.)

“Behold I send my messenger before Thy face.”—*Matt. xi. 10.*

Introduction—John Baptist is rightly by our Blessed Lord considered as fulfilling the prophecy of Malachi. (Mal. iii. 1), for he was an angel or messenger, as 1) having virginal purity of body and life; 2) being the herald or messenger of angelic tidings, elsewhere told by angels (Luke ii. 10); 3) leading men to God, so doing an angel's service. Great is the force of example in the world; as a high-bred horse who follows with a like step the horse which has gone before him. Demosthenes seeing how Calistratus was honoured for his eloquence, followed in his wake. So (Exod. xxvii. 8), John Baptist sets us an example.

I. *Of suffering for righteousness' sake.*—Faith and morality were before any personal considerations. A choice is ever to be made between the sacrifice of principle and worldly advancement.

II. *Of solicitude for the salvation of others.*—Ever calling men to repentance and to a knowledge of the Messiah. Desire to make others partakers of the benefit.

III. *Of stability and constancy of mind.*—In prosperity or adversity, his mind remained alike firm, not shaken by the wind of sorrow.

IV. *Of temperate and sober living.*—All superfluous luxury and extravagance of living were repudiated by him. He cultivated a Spartan or ascetic habit of life.

V. *Of a bright knowledge of the faith.*—A sound hold upon the faith of God, that nothing could change or root up.

VI. *Of an angelic ministry.*—Teaching and exhorting to, and commending the way of life.

Epilogue.—All history is a series of either warning (1 Cor. x. 11), or of examples to be 1) placed before the eyes; 2) used as goads to stimulate; 3) regarded as encouragements to proceed.

SERMON 35.

THE FOUR BANDS.—(*Holy Gospel*, Ser. VI.)

“John had heard in the prison the works of Christ.”—*Matt.* xi. 2.

Introduction.—S. John Baptist was bound in the prison by a fourfold chain from which he desired to be delivered. 1) By the band of his own body in which his soul was imprisoned (*Rom.* vii. 24); 2) by the bands of this world; 3) by the bands of the desert, by which he subdued his body lest he should defile his holiness; 4) by the bands of Herod. There are four bands which bind us in this world.

I. *The band of love.*—By which all are bound to the Divine love, that above all things they may love God. (*Col.* iii. 14.) S. Paul so bound. (*Rom.* viii. 39.) David, the righteous soul, clothed in the garments of love which Jonathan (Jesus Christ), the Son of the Great King, had put on him, slays Satan (Goliath) with the five stones of confession, contrition, satisfaction, fasting, and prayer. (*1 Sam.* xvii. 50; xviii. 4.)

II. *The band of shame.*—Of this David says (*Ps.* cxv. 16), which is loosened by good works. (*Isa.* lii. 2.) ‘Daughter of Zion’ is the devout soul, seeking to free itself from sin. The sinner is bound with chains of sin in the prison-house of Satan; when the angel of Divine grace delivers him, he says with S. Peter. (*Acts* xii. 11.) Herod is the devil; the Jews are lost souls.

III. *The band of honour.*—(*Eccles.* iv. 12.) Love of the world is this band which the Roman figure of a beautiful woman represents.

IV. *The band of fear of eternal death.*—Of which the Lord said (*Matt.* xxii. 13); also (*Dan.* iv. 10-16) the tree is a type of the sinner amidst the sins of this world; strength of sin, presumption of it, leaves, human praise; beasts, fleshly delights; fowls, gifts of Holy Ghost. Angel (*Matt.* vii. 19), not soul bound in iron for ever.

Epilogue.—Seek to be bound in the first band.

SERMON 36.

THE IMPRISONED CONSCIENCE.—(*Holy Gospel*,
Ser. VIII.)

“John had heard in the prison the works of Christ.”—*Matt. xi. 2.*

Introduction.—S. John was imprisoned by Herod, because he reproved his adulterous sin. (*Matt. xiv. 3, 4* ; *Luke iii. 19, 20.*) He dreaded further reproof, and the self-condemnation that followed it. He shut up S. John Baptist, as many seek to shut up and stifle the pleadings of their own conscience. We say of some, ‘they have no conscience;’ so thoroughly, to their own infinite danger, have they imprisoned and vanquished it. We note concerning conscience that it is—

I. *A special law to Christians.*—Christians are led by the love of holiness, by a horror of sin, and not by the fear of punishment; else they would be shamed by a philosopher, who told Dionysius that if all laws were abolished, he should still love and practise right as being right; and hate everything base as being base. When conscience ceased to be a law then (*Gen. vi. 5.*) If the Christian had the ring of Gyges (*Cic. de Off. iii. c. 9*) he would live as holily as before. The law of God and the law of conscience are one.

II. *Given, to be the guide of life.*—Our pillar of fire and cloud. (*Exod. xiii. 21, 22.*) ‘Conscience is God to mortals.’ Menander; (*Ps. iv. 6.*) This light is conscience; a light and guide, 1) universal; 2) most certain. They are condemned who follow not this true guide. (*Rom. ii. 14, 15.*)

III. *A witness and accuser.*—‘Conscience is a thousand witnesses.’ Joseph’s brethren. (*Gen. xlii. 2.*) Moses after killing Egyptian. (*Exod. ii. 14.*) A witness ever present, an accuser that never rests.

IV. *A Judge.*—It judged Cain: sin came before his conscience as before a judge. It judged David after he had cut off Saul’s skirt. (*1 Sam. xxiv. 5.*) David blessed Abigail for preserving him from the sentence of this judge. (*1 Sam. xxv. 26, 32.*)

Epilogue.—No one ought to transgress the pleadings of this law, guide, accuser, and judge, in any measure or degree. Take the eye off the pen, or the hand off the rudder, and all goes wrong. Let us note how we write on the tables of the soul; or that we gain at last the harbour of salvation.

SERMON 37.

THE BONDAGE OF MORTALITY.—(*Holy Gospel*,
Ser. VIII.)

“John had heard in the prison the works of Christ.”—*Matt.* xi. 2.

Introduction.—This life is the prison-house of misery in which men are detained by their love of it. To be a captive is a great misfortune, but to love captivity is madness. Yet many men love this house of bondage. ‘There is a common chain which holds us who are bound—the love of life.’ (Seneca.) Many sleep securely on the edge of the precipice, free from care, ignorant of danger; or in the windows blocking out those rays of Divine light which might reveal their danger. Hence the cry of the Prophet. (Isa. xl. 6, 7.) Of this life note—

I. *That it has no anchor.*—This life is typified by those voyages which supplied Tyre with its wealth. (Ezek. xxvii. 5, 6, 26, 34.) Why were these well built and appointed ships all destroyed? Read and re-read the chapter; in it there is no mention made of any anchor. Without an anchor all else is useless. Anchors hold not in sand, and this world is itself as unstable as sand.

II. *Eternal life is alone truly life.*—(Matt. xix. 17.)—Why did not the Lord add the adjective ‘eternal’? Because the only true life is eternal life; life that is finite is not really life.

III. *Mortal life is full of misery.*—Containing, as it were, many deaths, pains, diseases, sorrow, and sufferings, so that when one ceases to be, it may be thought or imagined he had never been.

IV. *Mortal life is most inconstant.*—As no man can bathe twice in the same water of a river, so is man changed by the rapid current of life every moment. Now in turn he rejoices, grieves, loves, hates, etc.

V. *Nothing can stay the flight of life.*—(Job ix. 26.)—We lie down, stand, walk, eat and drink on board ship, and yet the vessel is moving onwards; so does life escape us whilst we live.

Epilogue.—Trust not in this life; maddened with health, exalted with fortune; look for that liberty of the children of God, to have which is life eternal.

SERMON 38.**NOT WORDS BUT DEEDS.—(Holy Gospel, Ser. IX.)**

“Art thou He that should come? Go, shew John the things which ye do hear and see.”—*Matt. xi. 3, 4.*

Introduction.—Considering the solemn occasion upon which the disciples of S. John Baptist came to our Blessed Lord, it seems as if He could by words have satisfied their doubts. Yet, no; He simply pointed to what He did, as if affording the most conclusive evidence as to what He was. It was as if the Lord had said, ‘Not words but deeds’ is my motto. Our Blessed Lord placed deeds before words for—words

I. *Awaken envy.*—Had He said He was the Christ, all the envy of the Jews and Romans would have been raised up against Him, and perhaps He might have perished before His time. His good and holy works, whilst they proved His divinity, took away the sting of the fact to which they witnessed. We ought not to awaken envy by our speech; let our actions speak for themselves and for us.

II. *Deprive us of other's praise.*—If we praise ourselves, others praise us not; if we act well and say nothing, all men commend us. S. John, hearing these other miracles of the Lord, bore fresh testimony to His Messiahship, proving more effectually to the Jews that He is the very Christ. When another commends, defends, or excuses, it avails far more than self-praise.

III. *Obtain small belief.*—Where words fail, actions speak. Our Blessed Lord appealed to the Jews far more by what He did than what He said. The Italians say that words represent women, and deeds men. Jesus Christ teaches us that sincerity is tested by actions rather than by speech. (James ii. 18.)

IV. *They invite comparisons.*—Between what we are and what we profess to be. The Jews looked for a magnificent temporal prince; had Jesus Christ assumed in words that which His life contradicted, He would have stood at a disadvantage.

V. *They are feeble witnesses.*—It was the actions of our Blessed Lord that fulfilled all the prophecies concerning Him.

Epilogue.—Let thy life express thy creed.

SERMON 39.

THE LESSONS OF THE GOSPEL.—*(Holy Gospel,
Ser. X.)*

“Now when John had heard . . . Thy way before Thee.”—*Matt. xi. 2-11.*

Introduction.—The two silver trumpets (Num. x. 2) are the two Advents of Jesus Christ; so stupendous in their results as to be prefigured in the Old Law and much inculcated in the New. The Gospel of last Sunday sounded the trumpet of the second Advent; that of to-day of the first coming. Let us listen to its summons, and note what there is to be learned from—

I. *S. John the Baptist.*—1) Truth begets hatred; this saying (Matt. xiv. 4.) cost him his life. The elephant fouls the water lest it should see its own deformity. S. Paul asks (Gal. iv. 16). Herod was willing to bear sycophants—flatterers innumerable, but no truth tellers. Hence (Isa. xlix. 14). 2) To do good in adversity.—S. John, still mindful of his disciples, sending them whilst in prison himself, to Jesus Christ. So S. Paul (Phil. 10.). S. John the Divine in Patmos writes to the Churches. 3) To be constant in Holiness.—No reed shaken by the winds, or blast of sorrow, like an oak most solid and firm in the love and faith of Jesus Christ. See S. Basil, ‘Prefect,’ (Nic. xi. c. 18.) 4) To despise luxuriant clothing and finery.—The clean fishes (Lev. xi. 9) types of those who are properly clad.

II. *The Lord Jesus Christ.*—1) Not to commend ourselves like Nebuchadnezzar. (Dan. iv. 30.) Our Lord said, ‘the blind see,’ etc., never mentioning self. 2) To commend deeds not words. ‘Go and shew John.’ It is not that I am a Christian, but what I have done for Jesus Christ. (see Ser. 38.) 3) Discretion in praising others. After the messengers had departed, Jesus Christ praised S. John (Luke vii. 24), not before, lest John might have become inflated with praise. 4) That Jesus Christ was the true Messiah: a) from prophecy. He fulfilled (Isa. xxxv. 5, 6); and for (Isa. lxi. 1, 2.) From John Baptist (v. 10.), ‘this is He,’ may these lessons prepare us to bear the sound of the Second Advent.

SERMON 40.

JOY IN GOD.—(*Epistle*, Ser. I.)

“Rejoice in the Lord alway, and again I say, Rejoice.”—*Phil.* iv. 4.

Introduction.—The Church, in longings and callings at this season, represents the old Fathers who ardently longed for the coming of Jesus Christ. When I think of the longing, of the desire, of the Fathers’ yearning, to see Jesus Christ in the flesh, I am confounded, and wounded, and I can scarce restrain my tears, so much does the cold and torpor of the present time shame me. (Bern.) What caused so strong a desire in the old Fathers ought to cause a corresponding joy in ourselves. We ought to rejoice—

I. *In God Himself.*—On account of His goodness. (Ps. xxxiii. 12.) This goodness is seen in five ways. 1) He is a most loving Teacher; teaching that which is becoming, easy, light, and profitable. (Matt. xi. 30; 1 John v. 3.) 2) He is a most powerful Foreseer and Protector. Had not Jesus Christ whence He can nourish His poor? (Aug.) (Ps. xxvii. 1.) 3) He is a most liberal Rewarder; giving the Kingdom of Heaven for a small service. (Gen. xv. 1.) 4) He is a fatherly Ruler, and no tyrant. (Mal. iii. 17.) 5) He is our Brother and Companion in all the miseries of this life; comforting us by the example of His patience. (Cant. viii. 1: Isa. xlix. 13.)

II. *In the presence of God in the soul.*—Now by grace, and in the hope of glory; a greater treasure than the whole world contains. He who has God’s presence would not exchange it for the world’s riches. (Ps. lxxiii. 26: Lam. iii. 24: Ps. xxxix. 7.)

III. *In the blessings of God.*—In those good things which the Lord has, and which He now makes His own (Ps. xxiv. 1) in the extension of His earthly kingdom. (Rev. xix. 6, 7.)

Epilogue.—No joy to the wicked, no portion either in the Lord’s goodness, or in His presence, or in the real blessings which flow from Him on earth.

SERMON 41.

THE NEARNESS OF GOD.—(*Epistle*, Ser. II.)

“The Lord is at hand.”—*Philp.* iv. 2.

Introduction.—This is the great truth which the Church at this time especially teaches her children. God is near to all (Acts xvii. 27, 28), and especially now in mercy to the sinner, for six reasons—

I. *To recall the sinner to Himself.*—(Rev. iii. 20.) Woe to those who keep Him waiting for admission, year after year (Isa. xxx. 18), into the chamber of their hearts.

II. *To awaken a sense of shame.*—That the sinner may blush with a sense of shame (Heb. iv. 13) at his own ingratitude and folly.

III. *To lead back the wandering sinner.*—The sinner who flies from Him, by adding sin to sin (Isa. xxx. 21 ; Jer. iii. 1), is mercifully warned to return to God ere the door of mercy be closed.

IV. *To quickly receive the penitent.*—Directly the sinner bemoans his sin, the Lord receives him. (Ps. xxxii. 5 ; 2 Sam. xii. 13.) So at the return of the prodigal. (Luke xv. 20-22.) Penitent thief also. (Luke xxiii. 42, 43.)

V. *To help the tempted.*—At hand to either give them patience, or to deliver them from the temptation. (Ps. xxxiv. 18 ; xci. 15.) No one to think themselves forsaken in trouble and repentance, but ever to remember the promise, ‘I will be with him.’

VI. *To render to the sinner his deserts.*—(Joel iii. 2, 12, 4.) ‘I return your recompense on your own head.’ (James v. 9 ; Rev. iii. 11.) If the Lord delayed for a thousand years, what is that? (Ps. xc. 4.) Death and a Judgment presence is very near to us. (Matt. xxiv. 48-50 ; Luke xii. 20.)

Epilogue.—A sense of the Lord’s presence is the sinner’s check against sin, and also his assurance of pardon.

SERMON 42.

THE CRY OF GOD.—(*Holy Gospel*, Ser. I.)

“I am the voice of one crying in the wilderness.”—*John i. 23.*

Introduction.—God is ever heard by His cry in the world. 1) He cried in past times by His created universe generally to men to acknowledge His rule, ordination, and providence; and He cried specially, firstly, by Moses and the Prophets; and, lastly, by His Son. (Heb. i. 1; John vii. 37.) 2) He will cry at the Judgment by His Angels: a) (Matt. xxv. 6; 1 Cor. xv. 52; Amos iii. 8) the summoned to judgment; b) the sentence on the righteous (Matt. xxv. 34); c) the sentence on the evil (Matt. xxv. 41). 3) God cries now, at this present time: a) by all the suffering members of His mystical body; by all His poor, His afflicted, and His sad ones; b) especially by His preachers; hence S. John, being a preacher, speaking by the Holy Ghost, called himself ‘a voice.’ We note of this cry that—

I. *It is authoritative.*—The voice of the preacher is the voice of God: as the action of the musical instrument, and of him who uses it is but one, and he who hears the sound of the instrument hears the mind of the performer; so he who hears the sound of the preacher hears the voice of Jesus Christ. (Jer. xv. 19; Luke x. 16.)

II. *It glorifies Jesus Christ.*—The voice indicates the soul of the speaker: for voices are marks of the passions which are within the heart; so the faithful preacher does not in preaching reveal his own mind, but the mind and feelings of Jesus Christ; and he glorifies Him by his own example. (John viii. 50.)

III. *It proclaims the entire faith.*—Parts of the voice are voices, as syllables are parts of words; so the entire faith, in all its parts, is spoken by the preacher, otherwise the doctrine is not whole. (1 Tim. iv. 12; Tit. ii. 15.)

Epilogue.—Our business with this voice is: 1) to listen earnestly; 2) to meditate seriously; 3) to practise humbly what is taught.

SERMON 43.

PRESENT REPENTANCE.—(*Holy Gospel*, Ser. II.)

“Make straight the way of the Lord.”—*John* i. 23.

Introduction.—An Eastern king or tyrant, named Tryzus, to prevent conspiracies being formed against him, prohibited his subjects from speaking; they then conversed by nods and signs: these he prohibited too; they then had recourse to mutual tears, and as he came to stay these tears they rose up and slew him. Satan is worse than Tryzus; he stops up the speech of confession, the yearnings of compunction, and the tears of repentance; he prevents us, if possible, making straight the way of the Lord; he bids us delay seeking salvation till we are in the article of death. Against the edict of this tyrant, the devil, we must note —

I. *Not to trust to the final act of contrition.*—Contrition, sorrow for sin, longing for pardon and salvation, can only come to the soul as a gift of God. Will God grant to you in the article of death that gift, which you scorned when so freely offered to you all through your life? By an act of just punishment He may withhold it from you; what then is before you, but fear and despair? (*Prov.* i. 24, 27, 28.)

II. *That God will render to the sinner his due.*—(*Prov.* i. 26.)—O tremendous lightning! O terrible sentence! The time shall come when the sinner will wish to repent, and will not be able to do so; since when he was able, he was not willing. (*Aug.*) Oh abyss of God’s judgment.

III. *That some have repented in vain.*—Or not at all, as Esau, (*Heb.* xii. 17,) Saul, Judas, Antiochus, and others.

IV. *God will not for ever have mercy.*—Can you expect to obtain mercy from Him Whom you have never called your own; that He will hear your prayers when you have rejected all the pleadings of His spirit; as if a man jumped down a well, and expected that his bitterest enemy would lift him out of it.

V. *The sinner will be perplexed in death.*—So Absalom was; where were his attendants and his sword that he could not escape from the tree?

Epilogue.—Make straight the way of life before the door of grace is closed.

SERMON 44.

THE FOURFOLD COMING.—(*Holy Gospel*, Ser. III.)

“He it is Who, coming after me, is preferred before me.”—*John* i. 27.

Introduction.—As a great king sends his heralds before him when he is going to visit a country for the first time, so does our King (*Rev.* xix. 16,) send S. John Baptist as His herald to prepare His way. A fourfold coming of the Lord.

I. *As a King into his garden.*—(*Cant.* v. 1.)—This ‘garden’ is the womb of the Virgin, ‘a garden inclosed’ (*Cant.* iv. 12); inclosed from without, so that the five senses had no power over it; nor can the lion of pride, nor the bear of avarice, enter in; ‘inclosed’ from without, so that the mind might be kept pure from every taint of sin. This garden bears the violet of humility, the flower of the Annunciation, the lily of purity (*Cant.* ii. 2), and the rose of charity.

II. *As a Physician to the sick.*—As the sick man at the point of death welcomes the physician who could cure him, so ought the world to have welcomed Jesus Christ, since it was lying dead in trespasses and sins (*1 Tim.* i. 15; *Tit.* iii. 5.) He came with a compassion equal to our misery; the rich one to the poor; the strong one to the weak. Jesus Christ is truly the good Samaritan of souls. (*Luke* x. 27.) Hence (*Isa.* liii. 5).

III. *As a Friend to a friend.*—So He comes to the soul; which ought to be prepared to receive so honourable and loving a guest. (*Rev.* iii. 20; *Zech.* ix. 9.) The holy soul, the daughter of Zion, rejoices to receive such a guest. The faithful soul is the woman of Shunem; the chamber is the soul; the table is charity; the candlestick is good works; so the Prophet gave her a son, and restored to life her son to her. (*2 Kings* iv. 8-38.)

IV. *As a strict Judge to judgment.*—(*Rev.* i. 7; vi. 15; xx. 11-15)—Description of Judge. (*Rev.* xix. 11-17.) The sinner will call upon the sun, air, earth, water, the angels, the elect; upon Jesus Christ; but now all in vain, for help and hope.

Epilogue.—Job says in the person of the condemned (*Job* xxxvi. 12); therefore prepare to meet thy God.

SERMON 45.

THE WAY OF THE SOUL.—(*Holy Gospel*, Ser. IV.)

“Make straight the way of the Lord.”—*John* i. 23.

Introduction.—The great lesson of this day's Gospel is how we can prepare ‘the way,’ that the Lord may come into the soul and find a dwelling there. The dwelling of Jesus Christ in the heart by faith now, is the true and only preparation for that coming of His in the flesh, which we are at this season commemorating. The way of the soul must be prepared for the reception of the Lord. This ‘way’ must be made—

I. *Level and even.*—Its high places, mountains, precipices, must all be smoothed; no pride, high thoughts, and swelling notions to be allowed (*Isa.* xl. 4); the ‘valleys’ are the humble, who shall be exalted; the ‘hills’ the proud, who shall be laid low. Abraham and David gained so great a height, because the former called himself ‘dust and ashes’ (*Gen.* xviii. 27); the latter ‘a worm’ (*Ps.* xxii. 6). The best part of philosophy is to ‘know thyself:’ how feeble and vile thou art. Seek the humility of S. John Baptist.

II. *Freed from bogs and sloughs.*—From sensuality and gluttony: those mud sloughs which swallow up many a noble nature, and one fitted, under God's providence, for great and holy things. The austere living of S. John, his rough and coarse fare, enabled him to preserve a career of purity.

III. *Clean and freed from mud.*—Sin is an impurity, a moral mud and defilement; and sins of the flesh are of all others the most unclean. Hence the virginal purity of S. John's life.

IV. *Not stony.*—Not full of offences to others; putting stumbling-blocks before the faces of our neighbours and friends. All too apt to fall, without needless obstacles being placed in the way of a holy life.

V. *Not full of thorns and briers.*—Not choked up with anger and roughened by offended and excited feelings; rather cleared by the grace of meekness of all anger and bitterness.

Epilogue.—Seek by works of grace to make ready a way for the Lord.

SERMON 46.

THE DIGNITY OF MAN.—(*Holy Gospel*, Ser. V.)

“I am the voice of one crying in the wilderness.”—*John* i. 23.

Introduction.—Until they were seventeen years of age, the Roman children of family had a golden *bullæ* worn at the breast, or suspended round the neck: it was then hung up with the household gods. It was in the form of a drop of water, to signify how soon glory and honour is lost; it was golden, to signify that which is noble, elegant, powerful, wise, and rich. The voice of S. John crying of the Messiah is a *bullæ*, but not a golden one. The voice of the Christian man is a *bullæ*, but, inasmuch as he bears God's image, it is a golden *bullæ*. Man is humble, yet dignified.

I. *Man is a microcosm.*—A compendium of all other creatures; a little world; he understands as the angels; he feels as the animals; he lives as the plants do. As the master walking into his garden gathers flowers of various kinds and hues, so the Lord walking in the universe gathered of its various qualities, and made up the varied bundle into man.

II. *Man is the ruler of the world.*—(*Gen.* i. 28; ii. 19.)—1) All creation summoned before Adam; 2) his name, final; 3) the world by many changes was prepared for his habitation.

III. *Man is the image of God.*—1) Rational; 2) immortal; 3) has free will; 4) capacities for wisdom, improvement.

V. *He is a brother of God.*—(*John* xx. 17; *Matt.* xxviii. 10; *Heb.* ii. 11, 12.)—This through the Incarnation. I think that Jesus Christ cannot spurn me, since He is flesh of my flesh, and bone of my bone. (*Eph.* v. 30.)

V. *He is the guest of God.*—Invited to the communion of His Body and Blood. An honour to be invited to the King's palace, like Uriah (2 *Sam.* xi. 17); more honourable to eat with the King, like Haman (*Esth.* v. 12); greater still when the King condescends to sup with a guest (*Luke* xix. 5); greater when viands are brought from other countries. Beyond all this, when the King is both guest and host and food in this banquet.

V. *He is God Himself.*—(*Ps.* lxxxii. 6.)—1) Teaches the works of God; 2) is officially possessed of supernatural powers.

VII. *He is an heir of Heaven.*—(*Rom.* viii. 16, 17; *Gal.* iv. 17; 1 *Pet.* iii. 17.)

SERMON 47.

OUR THREEFOLD LORD.—(*Holy Gospel*, Ser. VI.)

“Make straight the way of the Lord.”—*John* i. 23.

Introduction.—Jesus Christ coming in humanity to recall men's minds to a greater love, is a marvellous event, which is to be embraced with all sweetness, since by it He would urge us to greater grace. He whose way is to be prepared came in a threefold character.

I. *He comes as God.*—As God, to whom belongs incomprehensible majesty: requiring purity; having eyes sharper than the lynx, and searching all the corners of the heart with a light clearer than the rays of the sun. Learn obedience; study to be adorned for. (*Mal.* iii. 2.)

II. *He comes as a Lamb.*—As a Lamb bringing in meekness, but demanding contrition. Does He not bring in meekness, Who grants even to the sinner that pardon which he prays for? O Lamb of God, Who takest away, etc. ‘That which Thou hast brought out by so great labours Thou grantest to man for a few little sighs.’ Seek ye to be fed ere the Lamb come. Jesus Christ is fed by our tears, as a little child is fed with the milk of the goat, which is an unclean animal, and represents the tears of the sinner.

III. *He comes as a Bridegroom.*—As a Bridegroom He will that His coming be observed (*Matt.* xxv. 6), that so He may the more effectually excite the faithful soul to love, which was chiefly the final cause of His coming. Seek ye to be embraced, so that you can say with the spouse, ‘I am my beloved's.’ (*Cant.* vi. 3.)

Epilogue.—‘If I consider the person of Him coming, I cannot understand the excellency of His Majesty; those to whom He came, I tremble at the greatness of His intercession: why He came, I embrace as far as I can the extent of His love.’ (*Bern.*)

SERMON 48.

THE WAY OF SIN.—(*Holy Gospel*, Ser. VII.)

“The way of the Lord.”—*John* i. 23.

Introduction.—All things have their opposite; lightness and darkness; time and eternity; life and death; riches and poverty; gentleness and anger; Jesus Christ and Antichrist; holiness and sin. So here, the ‘way of the Lord’ supposes an opposite ‘way of sin,’ or of the devil. ‘The way of the Lord’ is to be prepared and followed; the ‘way of sin’ is to be shunned for it is—

I. *A laborious way.*—Sin: 1) Its length or infinity; the wicked labour day and night; their toils never end. (*Jer.* xvi. 13.) The glutton labours by day in preparing his delicacies, and by night with his reflections. (*Eccles.* ii. 23.) Satan is a hard taskmaster. 2) Its tenacity; it holds its travellers, and will not let them walk by any other path. (*Gen.* xiv. 10; *Exod.* xiii. 1.) Sinful desires and affections, like pitch, cling to the soul. 3) Its heaviness; ‘it is a heavy way.’ (*Ps.* xxxviii. 4.) The sinner ‘knows no rest.’ (*Isa.* lviii. 6; *lvii.* 20, 21.) 4) Its steepness. The wicked ever walk up hill, straining after something which they have not. 5) Its storminess; the several winds of temptation are ever blowing over it. (*Matt.* vii. 27; *Job* xxi. 18.)

II. *An unfruitful way.*—(*Ps.* xxv. 3; *Rom.* vi. 21; *Wisd.* iii. 11.) The foundation of the sea of this world is sand, which is both barren and weighty. Sin is all destruction, of nature, mind, time, opportunity. Sin is barren.

III. *A dangerous way.*—Because of 1) darkness. (*Prov.* iv. 19.) 2) The multitude of robbers. (*Job* xix. 9.) 3) The unfaithfulness of friends. (*Hos.* iv. 1.) 4) The number of offences. (*Matt.* xviii. 17.) 5) The slipperiness of the way. (*Ps.* xxxv. 6); hence men slip downwards from sin to sin. S. Peter first simply denies his Lord, afterward he does so with an oath. 5) It leads to all sin and sorrow. (*Ecclus.* xxi. 11.)

Epilogue.—Oh! walk in the way of the Lord, which is sweet, fruitful, and safe. (*Ps.* i. 1.)

SERMON 49.

THE BAPTISMS OF JOHN AND JESUS CHRIST.—
(*Holy Gospel*, Ser. VIII.)

“I baptize with water.”—*John* i. 26.

Introduction.—S. Luke (ii. 16) adds, ‘He shall baptize you with the Holy Ghost and with fire;’ thus making the contrast between the two baptisms so much the more strong. An initial ministry implied an initial baptism; let us note some differences between the baptism of the Master, and that of the disciple.

I. *In form.*—S. John used no special form, or, at least, not the formula which was used by our Blessed Lord. The value of authenticated liturgical forms for prayers, praise, and administration of the Sacraments is thus indicated.

II. *In necessity.*—S. John’s baptism was neither necessary nor sufficient for salvation; hence those who had received it were rebaptized. (Acts xix. 5.) Imperfect Sacraments are of no avail.

III. *In efficacy.*—This baptism could not 1) remit sin; 2) confer grace; 3) by itself dispose even to receive grace, otherwise than by leading men to repentance. Rest in those Sacraments alone which have real powers.

IV. *In application.*—Not extended to children, it was a baptism of that repentance of which only those who had arrived at years of discretion were capable. The great gifts of Jesus Christ are all general.

V. *It was not a Sacrament.*—It was little more than a preparation for the reception of the Gospel Sacrament. It lacked that union of deed and grace which accompanies the Sacraments of the new law.

VI. *It lasted only for a year.*—It needed repetition, and it did not clothe the soul with that new garment which the Church wills us to put on, that we may be worthy to receive Jesus Christ in a new heart.

Epilogue.—1) Seek the truest and surest means of grace.
2) Live up to your baptismal and other graces.

SERMON 50.

THE WILDERNESS OF THE WORLD.—(*Holy Gospel*, Ser. IX.)

“Crying in the wilderness.”—*John* i. 23.

Introduction.—There is much of glory and beauty in this present world, more in it than any one mind can fathom or enjoy; still it is but a ‘wilderness’ when compared with the heavenly country; a wilderness in which the highest life of perfect happiness and perfect holiness can never be reached. We note that a wilderness—

I. *Contains dangerous inhabitants.*—(*Deut.* viii. 15)—Wild beast of prey: 1) serpents and scorpions (*Ps.* lviii. 4; *Eccles.* x. 11); such are false prophets, deceivers, seducers, etc.; 2) bears and lions (*Prov.* xxviii. 15; *Dan.* vii. 5; *Zeph.* iii. 3); such are the covetous and rapacious, grasping souls, who would take all things to themselves; 3) foxes. (*Luke* xiii. 32.) Sampson found many (*Judges* xv. 4); yet a far greater number of cunning men in the world; 4) hyænas, which are the cruel, and the leopards, who are the hypocrites. The world is full of dangerous and wicked men.

II. *Terrible to travellers.*—Heat, dust, barrenness; so the travellers to the heavenly country ever find it a place of trial, need, persecution, discipline and sorrow. Hence the faithful confess. (*Ps.* xxxviii. 12; *Heb.* xi. 10; xiii. 14.) We ought to dread rather than to love this wilderness. (*Matt.* xxvi. 48; *Prov.* xxvii. 6.)

III. *Destitute of real good.*—‘No water’ (*Deut.* viii. 15): ‘food brought from far’ (*Prov.* xxx. 14), from heaven. All men are but beggars here, obliged to ask from heaven their daily bread (*Matt.* vi. 11); every drop of grace comes from above, and all else worth the having. (*James* i. 17.)

IV. *It contains but few men.*—(*Eccles.* ix. 14; *Jer.* iv. 25.) Men who are truly men. The brutes might almost say after the Fall, ‘Man is become as of us.’

Epilogue.—1) We must truly live and not merely exist in the wilderness of this world. 2) Gain all the good, we can from it. 3) Ever look beyond it to the heavenly Canaan.

SERMON 51.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*, Ser. X.)

“This is the record of John. . . . John was baptizing.”—*John* i. 19-29.

Introduction.—When a royal proclamation is made, a herald goes first, to direct the attention of the people to what is about to be done. S. John was made a herald to Jesus Christ. We note in his cry—

I. *That the Messiah has really come.*—1) (Gen. xlix. 10.) Now the sceptre was departed; Judæa was under Tiberius; Pilate was procurator; Jesus Christ was born and crucified under the Herods, father and son. 2) (Isa. xxxv. 5, 6; Matt. xi. 5; John vii. 31.) The testimony of miracles. 3) Second Temple restored from ruin according to (Haggai ii. 17; Mal. iii. 1) 4) Destruction of idolatry by preaching the Gospel (Micah i. 17; Zech. xiii. 2) 5) The lasting punishment inflicted upon the Jews. Four hundred years' captivity in Egypt; seventy years in Babylon; more than eighteen hundred years' dispersion according to the Lord's prophecies. (Matt. xxiv. 2.) 6) The stability and amplitude of the reign of Jesus Christ as predicted by the many prophets. 7) From other oracles of the Prophets; such as those of Daniel (ix. 24.)

II. *That Preachers ought to be sent.*—S. John had a divine mission. (John iii. 2.) His miraculous birth, etc., was confirmed by a direct commission from God to preach. He cites his commission to the Pharisees. (John i. 23.)

III. *Every one ought to be a voice.*—All Christians ought to show most plainly that which they teach, command, and profess. S. John was altogether ‘a voice’; he spoke by his home, food, clothing, couch, and solitude. Thus the true trumpet. (Isa. lviii. 1.) The hand and voice ought to agree. (Gen. xxvii. 22.)

IV. *Christians should live plainly.*—By their austerity and simplicity; serving the kingdom of heaven. (Matt. xi. 12.) The narrow gate admits the simple and unencumbered alone.

V. *The tumult of the world is to be avoided.*—We notice God speaks to the soul as He did to Moses, S. John Baptist, and to Samuel. (Hosea ii. 14.)

VI. *The way of the Lord is to be prepared by*—1) Courage; 2) humility; 3) holiness; 4) obedience.

SERMON 52.

THE BIRTH-PLACE OF CHRIST.—(*Feast of the Nativity*, Ser. I.)

“Jesus was born in Bethlehem of Judæa.”—*Matt.* ii. 1.

Introduction.—In His birth-place, as in all else, Jesus Christ fulfilled all prophecy. A wonderful series of events happening in the world's history, enabled him literally to fulfil everything that was spoken concerning Him so many centuries before He came in the flesh. His birth-place, as in everything else belonging to Him, is a living parable, and we note in its consideration—

I. *It was a foreign country.*—Jesus Christ was born in an alien land, in Judæa, and not in Galilee, by a singular combination of events; to teach us that this world, this part of the universe in which we now dwell, is an alien land to us, although we may have grown old in it. Jesus Christ was only a stranger and a sojourner in it; and we in like manner are sojourners: Driven out of the earthly Paradise, it is our duty to seek an heavenly one. (*Heb.* xi. 9-10; *xiii.* 14; *Ps.* xxxix. 12.)

II. *It was a small village.*—He was conceived by the Holy Ghost in a small village, and He was born in a small village, and crucified in a great city, in which wealth, learning, and civilization flourished. (*1 Cor.* i. 27, 28) The King of kings is born in an obscure place, and the Lord of might of lowly parentage. God reverses the judgment of this world concerning many things.

III. *It was Bethlehem.*—In Bethlehem ‘the house of bread,’ was born the Living Bread. (*John* vi. 51.) Before Jesus Christ was born, the world was full of starving men (*1 John* ii. 16), hungering after pleasures, after riches, after honours. As representative of these starvelings the Prodigal says (*Luke* xv. 17). He Himself satisfies all men's hunger. Where Jesus Christ is spiritually born in the soul, He maketh it an ‘house of bread,’ and satisfies by a refection upon the Divine mind.

IV. *It was a village by the way.*—Showing that our present life is the way to death, a course to death, in which no one can stay his progress. Jesus Christ was a traveller. (*Jer.* xiv. 8.)

Epilogue.—May we follow Jesus Christ from Bethlehem to Zion.

SERMON 53.

THE MANGER AND THE CROSS.—(*Feast of the Nativity,*
Ser. II.)

“She laid Him in a manger, because there was no room for Him in the inn.”—
Luke ii. 17.

Introduction.—For ourselves this day is one of universal joy; for Jesus Christ’s sake, Who as on this day was born, there is a loving sadness. His birth overshadowed His life. His very coming into the world was a heavy prophecy of sorrow.

I. *Born a helpless, unknowing babe.* Unable to do anything; He was mocked in the hour of His Passion; as being weak and foolish; as one unable to reply to Herod and to Pilate. (Isa. liii. 17.) The burden of our nature was laid upon Him all through His earthly life, which was one long course of sacrifice for others. ‘The weak and suffering are often the workers of the world.’

II. *Born without a dwelling.*—‘No room for Him in the inn;’ whilst living, no home for Him in Jerusalem or elsewhere. (Matt. viii. 20.) In death He had no tomb or sepulchre of His own. Quite possible to do a mighty work for the world, and yet have no lot or portion in it.

III. *Born in darkness.*—Just after midnight; died in darkness, ‘over the whole land,’ just after mid-day. ‘The Light of the world’ came into it at dark to make it bright with His Presence, which Presence being taken away, left it dark again. Type of a soul once enlightened, fallen away into the darkness of sin. (Matt. vi. 23.)

IV. *Born on a hard couch.*—Born in a stable, laid in a manger, He died extended and reposing upon the bitter couch of the cross. A birth, life, and death in hardship. This world a school of discipline to holy souls.

V. *Born between two animals.*—The ox and the ass were with Him at His birth. He was compelled to breathe out His soul between two thieves, and during His life He received sinners.

Epilogue.—Every life repeats itself. Marvellous concord between Jesus Christ the child, and Jesus Christ the man; the manger and the cross; the beginning and the end.

SERMON 54.

THE JOY OF CHRISTMAS.—(*Feast of the Nativity.*
Ser. III.)

“Behold, I bring you tidings of great joy.”—*Luke ii. 10.*

Introduction.—The Incarnation, such a great and manifold blessing to our race, must bring with it a feeling of joy; and not to our race alone, but also to other beings whose destinies are bound up with ours. The Nativity brought joy—

I. *In heaven, to the angel spirits.*—Their ruin was now repaired. (*Isa. li. 3.*) Zion here represents those who are ever beholding the Father’s face; who rejoice that the loss to their heavenly country is now made good, for the Lord will be able to lead all the faithful thither, where with the angels they will be in eternal joy. An instauration to-day. (*1 Sam. x. 1, 5, 6, 10.*) ‘Company of prophets, chorus of angels.’ Multitudes of heavenly hosts. Angels are prophets. (*Matt. xviii. 10.*) Saul is Jesus Christ, the ‘sought for one,’ Who is to-day anointed to be King over the spiritual Israel of God.

II. *In the unseen world to the faithful departed.*—Joyful to the old Fathers, it is their longed for redemption. Adam’s sin brought our race into captivity to the devil. (*Lam. i. 5.*) ‘Children,’ Adam’s seed; ‘the enemy,’ Satan. (*Ps. cvii. 19, 20.*) Under the altar and His word. Jesus Christ Incarnate. (*John i. 14.*) Redemption began to-day, and ended with His descent into hell; whence (*Isa. xxxv. 10*) in sign of this joy of liberation our Lord said. (*John xvi. 22.*)

III. *In the world, among all people.*—Joy for the new illustration. He Who before was invisible, was made visible to-day by opening the eyes of the human race. (*Mal. iv. 2-5.*; *John viii. 12*; *Hagg. ii. 7.*) The light of wisdom hath put to flight all the darkness of ignorance, and brought joy in the place of despair.

Epilogue.—Jesus Christ is born in Bethlehem. ‘Born!’ O short and saving word! O undefiled nativity! honourable to the world; displeasing to man; delightful to angels!

SERMON 55.

THE GLORY OF BETHLEHEM.—(*Feast of the Nativity,*
Ser. IV.)

“We beheld His Glory.”—*John i. 14.*

Introduction.—The wife of Phinehas named the child of her death Ichabod, ‘The glory is departed:’ because the ark of God was taken. (1 Sam. iv. 21.) The son had lost his grandfather, the High Priest; his succession was cut off; he was now poor, and lowly; no glory was his. The Nativity of Jesus Christ is called “glory.” (Isa. xl. 5; lx. 1.) Say, O Isaiah and John, where is the glory of Jesus Christ Who is born to-day? The first ark was glorious from its gold, and from the place of honour assigned to it. But Jesus Christ, the second Ark, shows us a pure mother, a stable, a manger, a dwelling with cattle, and a ragged clothing. Where is the glory in these things? S. John with his eagle eye, Isaiah with his prophetic gaze, saw a glory in these things which we cannot see.

I. *The glory of goodness.*—Between the ox and the ass He was laid. The ox, or Jews, was held down by the yoke of the law, and slow to walk. The ass, the ignorant and senseless Gentiles: to such men as these did Jesus Christ descend; they were in the mud of sin and ignorance, and none but Jesus Christ could draw them out. The glory of goodness.

II. *The glory of poverty.*—‘Wrapped in swaddling bands’ in poor coarse rags, His glory is in His majesty; but when He veils that glory for the sake of His inferiors, then does it more brightly shine. Moses’ face and the Transfiguration, but shadows of His real glory.

III.—*The glory of humility.*—Seen in the stable, in the homely lowly place He chose for His birth. Not a king giving up his place to a fellow man; but the Creator to the creature. (Phil. ii. 9, 10.)

IV. *The glory of weakness.*—Seen in the tender infant form in which He was born, from it all power sprang; the blood of pardon; the word of might; the body of intercession and grace.

V. *The glory of contempt of the world.*—See the hay of the manger, by which He slew three enemies. (1 John ii. 15.) So teaching us to condemn the empty vanity and glory of the world.

Epilogue.—Seeing this glory hidden under such lowly forms, let us be content to follow it now so surely that we may follow it in heaven hereafter.

SERMON 56.

THE CHILD JESUS.—(*Feast of the Nativity, Ser. V.*)

“Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder.”—*Isa. ix. 6.*

Introduction.—The old Romans kept three great feasts; the birthday of the emperor; his coronation; and the birthday of the city when it was formed by walls and laws. Christmas Day is the birthday of our Emperor; Ascension Day the feast of His coronation; Pentecost the birthday of our spiritual city of Zion. His birthday. ‘A child is born,’ a great work of love; the birthday of the Church, the City of God, ‘a son is given,’ a great gift of love. (John xiv. 15.)

His coronation ‘the government,’ etc. O Child! Child! the sweet refection of the desert soul, whom does not Thy Infancy allure to the detestation of sin; to the hope of pardon, and to the affection of reciprocal love! The Infant-Jesus excites our pity and love.

I. *By His helplessness.*—It arouses pity not fear. (Isa. xvi. 1.) ‘The Lamb’ tamed the two wolves, S. Paul and Zaccheus.

II.—*By the gentleness of His healing.*—(Matt. xi. 28-30, John xiv. 27; xiii. 34), by the unction of mercy. (John viii. 11.)

III. *By His forgiveness of injuries.*—(Luke xxiii. 34; Heb. xii. 3.) He loves most the innocent, but He rejoices most over the penitent; as being more humble, fervent, and circumspect.

IV. *By His bounty in giving grace.*—(Matt. xii. 7; John xiv. 14; Prov. iii. 16; John i. 15.) Our pity over the ingratitude, with which His gift was received; our love towards the Giver.

V. *By His justice in conferring glory.*—He gives glory alike to rich and poor; to learned and unlearned. High estate of the angels and the low estate of man. His grace equalizes. (Mark xii. 25.)

VI. *By His liberality in communicating joy.*—(Prov. viii. 39; John xv. 8.) He gives himself to man; and if to serve God be to reign, how much sweeter is it to cleave to God by a loving spirit, and to enjoy through grace a certain familiarity with Him.

Epiloguc.—Jesus Christ Incarnate is the sweetest object by which fleshy eyes can be allured to the love of His divinity.

SERMON 57.

THE CHRISTMAS WELCOME.—(*Feast of the Nativity,*
Ser. VI.)

“Go forth, O ye daughters of Zion, and behold King Solomon.”—*Cant.* iii. 11.

Introduction.—Our Lord Jesus Christ is our true King Solomon; and the ‘daughters of Zion’ are those faithful souls who as on this day ‘go even unto Bethlehem and see this thing which is come to pass.’ In considering these words we note—

I. *The state and condition of those going forth.*—They who are both willing and worthy to behold and receive the Child Who is born to-day, are rightly called ‘daughters of Zion,’ or of holy contemplation; souls created and elected by God for the contemplation of divine wisdom. Daughters, because produced from God the Father, according to the idea and purpose by which He becomes the true Father of the reasoning soul. True daughters of Zion are: 1) Pure, sanctified by the Holy Ghost; 2) beautiful, decorated with gifts of grace; 3) wise, endowed with heavenly wisdom. Such souls worthily keep Christmas Day.

II. *The life and conversation of those going forth.*—They go forth in three directions: 1) from earth to heaven (*Col.* iii. 2; *Phil.* iii. 20); 2) from the flesh to the spirit (*Gal.* v. 16); 3) from the spirit to God; that the spirit by fervent love and internal devotion may be transformed unto God in all its desires. (*Gal.* ii. 20). Such was the going forth of Abraham. (*Gen.* xii. 1.)

III. *The longed for vision of the King.*—‘Behold King Solomon.’ Some see with only one or with a dead eye; with faith without works (*James* ii. 20); very imperfectly (*1 Cor.* xiii. 12); 2) by a revelation or sensual apparition, such as was experienced by S. Paul and John the Divine; 3) by a hidden and inward inspiration under which S. John wrote the first chapter of his Gospel; 4) by a superintellective vision, which appeals to the affections rather than to the mind (*Luke* i. 47); 5) by the essence of God in ecstasy, as Moses and S. Paul; 6) by the Beatific Vision in the heavenly country.

Epilogue.—Gain some new and lasting sight of Jesus on this day of His coming in the Flesh.

SERMON 58.

THE THREEFOLD NATIVITY OF JESUS CHRIST.—
(*Feast of the Nativity, Ser. VII.*)

Who shall declare His generation?—*Isa.* lii. 8.

Introduction.—The first nativity of our Blessed Lord was an eternal birth. ‘In the beginning was the Word;’ the second was in the flesh; the third is by grace in the hearts of the faithful; as when the divine glory shone around the shepherds. The first and second births were only once; the third is often repeated. The first nativity was divine; the second, human; the third, spiritual. The first was with a Father without a mother; the second with a mother without a Father; the third without either father or mother. The first nativity took place in heaven; the second, on earth; the third, in the hearts of men. Who shall declare the marvels of these generations?

I. *The Eternal generation.*—1) A Son co-eternal with His Father; 2) He received His whole divinity from the Father, without any diminution of the Father’s essence; 3) Ever born and born eternal; He ever is, has been, and will be perfect. 4) The perfect idea of the Father Who, looking within at His own divinity, formed His Son as Himself.

II. *The Human generation.*—God and Man in one person; the finite and infinite; small and great; temporal and eternal; created and uncreated; passible and impassible; mortal and immortal. The wonders are: 1) The assumption of different natures; 2) the union of these diverse natures; 3) the humanity being sustained by the power of the Word; 4) the communication of the idiom; 5) the immutability of the Word (*Phil.* ii. 8); 6) that it is the Incarnation of the Word alone, and not of the whole Trinity.

III. *The Spiritual generation.*—Marvellous condescension of the Son of God to the lowly, and to all humble hearts. He became as the 1) loved one to the lover; 2) the known to those knowing; 3) the Bishop to the Temple; 4) the friend to friend.

Epilogue.—Has Jesus Christ come to me to-day? Little profit for Him to have been born in Bethlehem, if He be not born in my heart.

SERMON 59.

THE PERFECTIONS OF THE INCARNATION.—(*Feast of the Nativity, Ser. VIII.*)

“Glory to God in the highest.”—*Luke ii. 14.*

Introduction.—Before the Incarnation God showed some, but not all His perfections. He showed 1) His goodness, in creating man after His own image; 2) His love, when He led Eve and the animals to Adam; 3) His pity by clothing Adam and Eve with ‘coats of skins;’ 4) His power, in creating the world from nothing; 5) His justice, in expelling our first parents from Paradise, deluging the wicked world; wasting the cities of the plain; 6) His wisdom, confounding the tongues of the builders of Babel; 7) His providence in saving Egypt by means of Joseph. In the Incarnation these perfections shone out with a greater clearness. We note—

I. *The goodness of God.*—He clothed Himself with our nature, that his virtues, grace, and glory, yea and Himself, He might communicate to us: 1) naturally, by preserving the order of nature; 2) by the supernatural order of grace; 3) by His particular personality.

II. *The charity of God.*—Seen in the close union between God and man. (Rom. viii. 32.) 1) He became Incarnate to suffer and die for man; 2) for man His enemy.

III. *The pity of God.*—In person coming to relieve our miseries, making Himself capable of sorrow and suffering that (Heb. iy. 15), as Elisha came down from the mount to raise up the dead child. (2 Kings iv. 25.)

IV. *The power of God.*—Uniting the highest nature with the lowly nature of man; the human and the divine, without any confusion of substance, in unity of person.

V. *The justice of God.*—Not rescuing man from sin and death ‘by might or by power,’ but by paying a full and sufficient satisfaction for all man’s sins; making an infinite satisfaction for infinite sin.

VI. *The wisdom of God.*—In planning the redemption of man. Neither man nor God singly could redeem man, it needed a God-man to do this.

VII. *The providence of God.*—Which saw how to help and enrich man, when he was poor and naked, and destitute of all things.

Epilogue.—Make this Incarnate Saviour your own.

SERMON 60.

THE OLIVE BRANCH OF PEACE.—(*Feast of the Nativity,*
Ser. IX.)

“The dove came in to him in the evening, and, lo, in her mouth was an olive leaf, plucked off.”—*Gen. viii. 11.*

Introduction.—This ‘leaf’ rightly means a twig or branch bearing many leaves. Noah in the ark represents the faithful gathered into the ark of the Church from the waters of sin. The branch, is the humanity of Jesus Christ; the green leaves, are the benefits of His Incarnation; the dove, is God the Holy Ghost; the evening, the ‘last days’ (Heb. i. 2) of the Incarnation. Rightly did the dove bear the olive branch, since the Father willing; the Son obeying; the Holy Ghost operating, the nativity of Jesus Christ was consummated. Note the leaves of this branch.

I. *Reconciliation between God and man.*—Jesus Christ alone, being God and man, could heal so great a breach; offering an infinite sacrifice for infinite sin. (Micah v. 5.)

II. *The exaltation of human nature.*—Before the Incarnation (Heb. ii. 7); after it. (Rev. xxii. 8, 9.) We are now the brethren of Jesus Christ.

III. *A revelation of the way of truth.*—None are sinless (1 John i. 8; Rom. iii. 23); Jesus Christ alone could ask (John viii. 46); He alone could show us the way of perfection; He alone gave to us, by example; the teaching of righteousness.

IV. *Fruitfulness in the gifts of grace.*—Never before the Incarnation did repentance bring forth salvation. The cry of (Matt. iii. 8), answered in (Luke xxiii. 42, 43).

V. *The healing of all spiritual languors.*—(Matt. i. 21.)—He was the river of healing, and the fertility that went out of Paradise.

VI. *A certification of God’s compassion.*—He who gave the greater will not deny the less. He who gave His Son, cannot refuse His pardon (Rom. viii. 32) to sinners.

VII. *The communion of His Body.*—(Hosea xi. 4; Matt. xv. 32; John vi. 53.) The soul is fed with heavenly, as the body is with earthly food.

VIII. *Eternal life.*—(Exod. iii. 7, 8). ‘I am come down to deliver them.’

Epilogue.—Treasure up all these leaves; then a full peace will be yours.

SERMON 61.

THE JOY OF CHRISTMAS DAY.—(*Feast of the Nativity,*
Ser. X.)

“I bring you tidings of great joy.”—*Luke ii. 10.*

Introduction.—‘To us men, more than to the angels or to any other created beings is this day’s joy. It is the great festival of humanity, for He Who was born to-day was—

I. *A Redeemer.*—A Redeemer Who delivered us from the servitude of sin and Satan ; from a worse servitude than that of Egypt. Moses and the rest sang on their deliverance from the Red Sea. (Exod. xv. 1.) Think what songs of praise are due to Jesus Christ to-day Who, by the baptism reddened by His blood, hath delivered us from the power of the Devil.

II. *A Surety.*—Who took upon Himself all our debts and the condemnation of their punishment. A new, the greatest and unheard of benefit. (Col. ii. 14.) He came to-day to remit that vast debt of sin which God alone could pay ; that the bond might be burnt in the fire of His love, or be affixed to the Cross on Mount Calvary.

III. *A Heavenly Physician.*—One Who is prepared and willing to heal all diseases ; again and again ; without fee or reward ; without pain to the patient. (Matt. ix. 12 ; Luke iv. 23.) Beyond Isaiah. (Isa. xxxviii. 5.)

IV. *A Sun to the world.*—Enlightening a darkness more dense than any natural or physical darkness. (John i. 9 ; ix. 5.) A light : 1) eternal ; 2) cheering ; 3) glorifying.

V. *A Guide to the true and blessed life.*—(Micah ii. 13.)—One Who goes before in difficulties, and who smoothes rough ways. A Guide Who is to us a great blessing, by which we gain the chief good. (Matt. ii. 6.)

VI. *A Nourisher of the world.*—A Nourisher and *Paterfamilias* of the world, Who sustains us in the way with ‘living bread.’

VII. *A Prince of Peace.*—Who brings peace : 1) with God ; 2) to one’s conscience ; 3) with each other. (Psa. xi. 6-10.)

VIII. *A Saviour.*—Who will, after this life, bring us safely to the blessed and eternal country and being.

Epilogue.—Think upon all these things and say (Ps. cxvii. 1.)

SERMON 62.

JESUS CHRIST OUR LIGHT.—(*Feast of the Nativity, Ser. XI.*)

“The nations that walked in darkness have seen a great light.”—*Isa. ix. 2.*

Introduction.—Before Jesus Christ was born into the world it was very dark : 1) As to the way of salvation and righteousness. (Job iii. 5.) A land of forgetfulness. (Ps. lxxxviii. 12.) 2) By the abundance of sin which is the shadow of 'death. (Rev. vi. 8.) 3) By the abundance of penal misery. (Eccles. iv. 2.) 4) By the nearness of destruction. 5) By the likeness of infernal misery, the very shadow of eternal death which rested upon all. The great light has on this day shone out of the midst of the darkness, and changed all this. (John i. 9; viii. 12; xii. 46.) Jesus Christ is said to be a Light for many reasons. From—

I. *His birth.*—‘Light does not defile its origin; Jesus Christ at birth did not defile His mother, despoiling her of virginity’ (Boet.) The ray from a star does not diminish its brightness; He did not diminish the integrity of His mother. The communication of that which is really good, true, and beautiful, is unattended with loss.

II. *His nature.*—He is co-eternal with the Father as light is coeval with its source; if the source be eternal, the light is eternal; so is the Son co-eternal with the Father. Our light through Him shall know no end.

III. *His unity with the Father.*—Unity of essence, the light. The ray which generates and is generated is one; and when a ray descends perpendicularly into a house through a window and falls upon the earth, it begets a reflex ray, which is shown in the same way as that by which the original ray came; so the two rays are one, like the Father and the Son.

IV. *His grace and power.*—Light is required for germination and growth; it excites to life, it perfects, purifies, and renews. Note the grace and power of Jesus Christ in this world.

V. *The wisdom of Jesus Christ.*—Light manifests both itself and all else; it is seen by itself, and other things by its mediation. So Jesus Christ is seen by Himself, and He reveals all other things. (John xiv. 21; xvii. 6; xiii. 13.)

VI. *His Goodness.*—Light is an inestimable blessing to visible things (Gen. i. 4), a diffusive blessing.

Epilogue.—Walk with loving thankfulness in this Light.

SERMON 63.

THE RISING SUN.—(*Feast of the Nativity, Ser. XII.*)

“Unto you that fear My Name, shall the Sun of Righteousness arise with healing in His wings.”—*Mal. iv. 2.*

Introduction.—Before Jesus Christ came into this world, it was a place of: 1) ignorance; ‘the way’ in which men ought to walk was not made plain; 2) doubt: ‘the truth’ had not made men free from the mists of superstition; 3) sorrow and death; for ‘the life’ had not yet come, and men both mourned and died as those who had no hope. The Sun of Righteousness arose with healing in His wings, and by His brightness made all things bright. He is shining now, to bring joy, and gladness, and the fruits of holiness to men, and yet some will not look at Him. Many—

I. *Do not behold Him.*—Such are the careless. They never think about Jesus Christ at all: His: 1) example; 2) His redemption; 3) His sufferings, are all in vain for them. Such dwell in the gloom of a life without either faith or aspiration, and they are ignorant of what this Sun of Righteousness is when shining upon the soul.

II. *Cannot behold Him.*—Sinners, wilful and habitual belong to this class. Sin has so blinded their eyes that they cannot see Him. As disease affects the taste through the palate, so does sin blind the eyes of the soul, giving shadows for substances. The sinful soul shrinks and slinks away from His brightness.

III. *Will not behold Him.*—Those who are hardened in guilt. They turn away their hearts from Him altogether. They rebel against His life and law; they scorn His love. ‘We will not have this man to reign over us.’

Epilogue.—Rays from the Sun of Righteousness gild and invest with a glory and beauty all and every event of this life. They take away all: 1) gloom; 2) discontent; and 3) over sorrow. Receive them! Oh! receive them into your dull cold heart! healing pardon and peace they bring with them.

SERMON 64.

THE FULNESS OF TIME.—(*Epistle*, Ser. I.)

“When the fulness of the time was come, God sent forth His Son.”—*Gal.* iv. 4.

Introduction.—The time of the Incarnation of the Lord is rightly called the time of fulness, or rather the fulness of time. It was a time of fulness to the Blessed Virgin (*Luke* i. 31); to the souls of the faithful (*Acts* xi. 4); to the old law (*Matt.* v. 17). The first fulness was the cause of the second, the second the cause of the third. The season of the Incarnation was for six reasons ‘the fulness of time.’

I. *Fulness of peace.*—(*Ps.* lxxii. 7; *Joel* ii. 24).—Gates of the temple of Janus closed, and the month of January depicted as seated at the fire and rejoicing in plenty. Our Blessed Lord born at a time of profound peace.

II. *Fulness of outpoured graces and gifts.*—(*Joel* ii. 28, 29; *Ezek.* xxxiv. 26).—The world’s autumn; saints germinated before the Law in winter; they budded under the Law in spring; they matured under the Prophets in summer; they were reaped in autumn at the season of grace.

III. *Fulness of types.*—This season fulfilled all the types and shadows which went before; which contained figures rather than substance. Old altar profitless, so an altar of earth (*Exod.* xx. 24) to be made, which is the Body of Jesus Christ Incarnate.

IV. *Fulness of accomplished promise.*—(*John* i. 17).—‘Grace’ in redemption; ‘truth’ in fulfilment of all promises.

V. *Fulness of perfection to the creature.*—(*Eph.* i. 10).—Angels in heaven, men on earth. When man is restored, ruin of the angels is restored in him.

VI.—*Fulness of prophetic time.*—(*Dan.* ix. 24).—Seventy weeks accomplished.

Epilogue.—All this fulness is ours if we cling to Jesus Christ. Oh! cast it not away by sin.

SERMON 65.

THE HEAVENLY INHERITANCE.—(*Epistle*, Ser. II.)

“An heir of God through Christ.”—*Gal.* iv. 7.

Introduction.—By sin man became an heir of everlasting death; he lost all hope of a heavenly inheritance; the grave seemed the limit of man's expectations (*Gen.* xxxvi. 35); they brightened a little under the promises of the Law (*Lev.* xxvii. 3-7); and Isaiah could say (*Isa.* i. 19). With Jesus Christ came into the world the law of grace, and elevated man's life to eternal hope. (*John* iii. 14, 15.) We then are heirs according to hope (*Titus* iii. 17) of eternal life, as being—

I. *Children of God.*—The spiritual inheritance descends after the order of earthly inheritance, which is a type of it,—children: 1) by baptism (*John* iii. 5); hence baptized infants are saved as being (*John* i. 13); 2) by sincere repentance, returning to the Father; 3) by an active working faith, doing our Father's work. Such are those legitimate sons to whom alone the succession belongs. (*Gal.* iv. 22, 23, 20.)

II. *Blood relations of God.*—(*Numb.* xxvii. 8-12.)—God's relations are the holy martyrs, and all who suffer for His sake (*Rev.* vii. 14-16): not in their own blood; this has no virtue, unless mingled with the blood of the Lamb. Four tribulations in this world: 1) good, evil spoken of; 2) words distorted; 3) wounds and injuries; 4) death.

III. *Friends who are cordially loved.*—Many have neither children nor relatives, and yet many and dear friends. (*John* xv. 15.) Hence, the kindest of friends says (*Matt.* xi. 38) ‘Come unto me.’ There is only one bridge of eternal life, and that is the bridge of obedience, by which also we become the friends of God.

IV. *The poor separated from all blessings.*—The poor who have lost by sin every gift of grace, but who become heirs by a sincere repentance. Still poor, as being debtors: 1) to God for sins of weakness; 2) to Jesus Christ for sins of ignorance; 3) to the Holy Spirit for evil against His goodness; 4) to the guardian angel, as a disciple contradicting the master.

Epilogue.—May we strive and pray to become heirs of God.

SERMON 66.

THE INFANT SAVIOUR.—(*Holy Gospel*, Ser. I.)“His firstborn Son.”—*Matt. i. 25.*

Introduction.—Why did our Blessed Lord come into this world as an infant? Before the Incarnation God was only known from His greatness, power, wisdom, and the terrible judgments which He inflicted on the world: as the deluge, the cities of the plain, etc. After the Incarnation, for His gentleness, love, and mercy. ‘The Ancient of Days’ became an infant; God became a servant; the Heir a subject (Gal. iii. 1); and he took this lowly form upon His divine and glorious Person to teach us many lessons, and amongst the rest, that—

I. *Sinners might come to Him.*—The Lord became an infant that sinners might not through fear turn away from their loving Saviour; to show Himself easy of access. Before the Incarnation sinners felt like Adam and Eve (Gen. iii. 8); after it, as if He had Himself said (Ezek. xviii. 22). The Infant fulfilled the prophecy. (*Matt. xii. 17-22; Isa. xlii. 1-5.*)

II. *We might negotiate with Him.*—No dealings with God before the Incarnation. No one could purchase Paradise. After it for a coin, which was valueless before it, can be bought, as a father will sell to a son, that which he wishes him to have on his own terms. So did God the Father sell to God the Son the redemption of man on the Son’s own terms.

III. *We might condemn the pride of the world.*—To humble its pride and presumption, man learns that one day he will be food for worms, and that in this life, in exchange for labour and toil, he receives little more than weariness, grief, shame, afflictions, and infirmities. Yet still pride has its sway. Man looks at the Infant God and His surroundings, and learns a deep and true lesson of humility.

IV. *We might found a new school.*—The school of the world praises riches, honours, etc. The school of Jesus Christ began in the manger, and taught a new and very different doctrine.

Epilogue.—May these lessons of the Infancy teach us aright.

SERMON 67.

THE WORLD'S COMPLAINT.—(*Holy Gospel*, Ser. II.)

“He shall save His people from their sins.”—*Matt. i. 21.*

Introduction.—The Lord asked by His prophets (Micah vi. 3; Jer. ii. 29), and human nature answered these appeals, uttering a complaint in many particulars; which cannot stand since the Incarnation. Salvation from sin silences the complaint of the sinner. The world complained before the Incarnation that—

I. *God was a hidden God.*—Hard to be discovered (Isa. xlv. 15.) Thou seekest Me in the cool of the day. (Gen. iii. 8) and findest Me not for four thousand years. I sought Thee and found Thee not. (Job xiii. 24.) David often uttered the same complaint. The reason of this. (Exod. xxxiii. 20.) God revealed at the Incarnation. (Gal. iv. 4; Luke ii. 30.) Sun of Righteousness ever shining; darkened by clouds before the Incarnation, which cleared up at this season. God—1) seen; 2) known; 3) loved.

II. *God was unapproachable.*—Is high and lifted up so that man could not come near Him. (Cant. v. 6). The reason is plain. (Ps. xciii. 4.) Above the tribulations of this present world. Now lowly in a manger, God has come quite near to man. (Isa. lv. 6.)

III. *God was too great to be rightly praised.*—I ought to praise God, but His greatness stops my mouth, since (Jer. xxiii. 24.) David saying (Ps. cxlv. 3.) Now He became an infant, circumscribed and small.

IV. *God was too strong to be endured.*—(Job ix. 19.) Job feeling this strength as against himself said (Job xxiii. 6-15.) The strong are to-day bound in swaddling bands.

V. *God was too eloquent to be spoken with.*—(Job ix. 3.) So God said to Moses (Exod. iv. 11), If thou hast an impediment in thy speech, am not I eloquent? As an infant naturally unable to speak.

VI. *God was too angry to be propitiated.*—(Job ix. 13; Ps. xc. 11.) Now an infant easy to be pleased is in the world.

Epilogue.—The Incarnation applies to all men's complaints.

SERMON 68.GOD WITH US.—(*Holy Gospel*, Ser. III.)“Emmanuel, which being interpreted is, God with us.”—*Matt. i. 23.*

Introduction.—What is more glorious than to have Jesus Christ for a guest ; than to be made the house and dwelling of the Son of God ? Let us convoke all the faculties of our mind, the affections of our souls, and the desires of our hearts, that we may realize by experience the blessed work of this day, and let us ask—

I. *Who came upon earth ?*—The Son of God, Who descended from heaven in a visible and human form. Consider the distance between heaven and earth, and yet (Ps. xviii. 9) ‘the Husbandman of God changed earth to heaven.’ Hence all the gifts came to earth by the Incarnation : the communion of men with angels ; and God’s priests endowed with more than angelic powers in absolving and consecrating. The God-King came down to form a royal kingdom.

II. *To whom did He come ?*—To us men. (Ps. vii. 1-4 ; xlv. 3, 4.) 1) To an enemy ; 2) to one defiled by every kind of wickedness. (Rom. v. 20.) 3) to idolators ; 4) to the blind and ignorant. (Isa. ix. 2.) He came in the night.

III. *How did He come ?*—1) In human flesh, passible, subject to death and sorrow, hunger, weariness, etc., etc. ; as truly man, not as an angel ; 2) In an infantile body ; just like other men. (Heb. ii. 17.) 3) In the greatest need and poverty.

IV. *Wherefore did He come ?*—Not for Himself, or His own gain ; but—1) to enrich us with pardon, grace, holiness, here, and glory hereafter. 2) As an example of *a*) living ; *b*) suffering ; *c*) working. 3) To bear us at last to heaven, taking His glory to give it to us, as Jonathan despoiled himself for David. (1 Sam. xviii. 4.)

Epilogue.—What on our parts do we give to Jesus Christ for all this that He has done for us ? Are we seeking in any way to pay back the debt ?

SERMON 69.

THE DIVINITY OF THE NAME OF JESUS.—(*Holy Gospel, Ser. IV.*)

“Thou shalt call His Name Jesus.”—*Matt. i. 21.*

Introduction.—These are the angel's words, declaring to the Foster-father the name appointed by the Lord for His Only-begotten Son. It was to be the special and peculiar name of the Saviour. It fulfilled (Isa. lxii. 2.) The name of Jesus was new: 1) to the Saviour, Who was before called the ‘Word of God;’ the ‘Son of God;’ the ‘Wisdom of the Father,’ etc. 2) The signification Joshua, Jesus, and Sirach Josedech, all forms of ‘Jesus,’ but their signification fell short of that which the angel assigns to Jesus the Saviour. 3) It became the anti-type. Joshua as leader into the land of Canaan, Josedech as high priest, are eminent types of Jesus Christ; to which the Name of Jesus was of divine origin imposed by the Eternal Father, and revealed by the ministry of His angel. This holy and divine Name implies—

I. *The subordination of the Son.*—A name to be imposed upon any one, implies the subordination of the recipient to the giver. God alone could have any proper right or authority over Jesus Christ. When the Only-begotten and co-eternal Son of the Father was born of a woman, and declared a Son, and called the ‘Firstborn,’ the Almighty Father, following the rules of a father, imposed this name.

II. *The perfect knowledge of the Father.*—The imposition of a name proceeds from a perfect knowledge of the object named. The Father alone perfectly knew the office, end, and effects of the Son coming into this world.

III. *A sign of special privilege.*—When God gives a name, it is a sign of some special benevolence or privilege. So with Abraham, Jacob, Samson, Peter, Paul, etc. (Cf. Philo on change of names.) Hence this Name of Jesus given by God, is a sign of God's special favour and privilege to His Son.

Epilogue.—This Name of Jesus being divine, must be: 1) revered and honoured; 2) loved; 3) obeyed. Then will its salvation become our own.

SERMON 70.

THE COMPREHENSIVENESS OF THE NAME OF JESUS.—(*Holy Gospel*, Ser. V.)

“He called His Name Jesus.”—*Matt. i. 25.*

Introduction.—The Prophet had the name of Jesus in his mind, when he gave the five prophetic names to the Messiah Who was to come. (Isa. ix. 6.) 1) ‘Wonderful.’ At the Incarnation were united God and man; a mother and virgin; faith and the human soul. 2) ‘Counsellor.’ Teaching evangelical doctrine. 3) ‘The mighty God.’ Strong in the passion by which He overcame the devil (Jer. xx. 11.); showing His Godhead by signs and wonders. (John iii. 2; Luke iv. 34.) 4) ‘The Everlasting Father;’ Who by His resurrection manifested to us that there was an eternal future for man. 5) ‘The Prince of Peace;’ full peace and reconciliation, when our human nature shall be exalted to the right hand of God, and we are translated into the kingdom of His dear Son. (Col. i. 13.) The Name of Jesus is of like comprehensiveness in relation to ourselves; for it is to us—

I. *Wonderful.*—In converting the sinner; in changing his will; teaching him to loathe that which once he loved, and to grieve over that which once he rejoiced in.

II. *Counsellor.*—The ‘Wisdom of God,’ man’s way, truth and life; reducing the heart from chaos to a well-ordered discipline, over which Jesus Christ reigns supreme. Giving 1) prudence; 2) wise counsel; 3) holy precepts.

III. *The Mighty God.*—Forgiving sins (Mark ii. 7-13), and defending us against the assaults of Satan (Ps. xxiv. 8); ‘battle,’ the dire conflict with sin and Satan (Judges xiv. 14): ‘the strong,’ in resisting the power of darkness; ‘the sweetness,’ of the Name of Jesus.

IV. *The Everlasting Father.*—By the promise of an eternal inheritance. Adam, the father of the present generation; Jesus Christ of a spiritual generation. (1 Cor. xv. 22.)

V. *The Prince of Peace.*—Jesus will ‘introduce us into the heavenly Jerusalem,’ and make us partakers of the Beatific Vision, the fulness of the vision of peace.

Epilogue.—This, and more than this, will Jesus be to those who desire Him.

SERMON 71.

THE COMPASSION OF THE NAME OF JESUS.—

(*Holy Gospel*, Ser. VI.)

“Thou shalt call His Name Jesus : for He shall save His people from their sins.”

—*Matt.* i. 21.

Introduction.—Thus spake the angel of the Lord to Joseph, appointing the name of the Holy One to be Jesus, and giving a reason for it, adding the causal particle ‘for,’ which proves it to be a name of salvation, mercy, and compassion. (Acts iv. 12.) ‘He is the Saviour of the whole, generally and completely, to all who believe on Him; finally, snatching them from the death of sin and destruction, and leading them onwards to heavenly happiness.’ (Dionys. Carthu.) We note that—

I. *Jesus waits for sinners.*—God is ever most jealous of His name and His glory. (Isa. xlii. 8; xlviii. 11.) His name was by no means to be taken in vain. Yet God said to Moses (Exod. viii. 1), ‘A God to Pharaoh :’ to exercise towards him the office of a God, bearing with him, showing towards him gentleness and patience instead of anger. ‘The Lord gave to the holy man with power, forbearance also, that he should show a gentle and calm mind to the king.’ (Oleast.) ‘Jesus’ is ‘a God’ to the hardened sinner, waiting for him (Isa. xxx. 18); ‘Jesus,’ as representing the goodness of God, calleth (Rom. ii. 4). Is it not the highest compassion for Him to wait so long that we may amend? (Lam. iii. 22.)

II. *Jesus helps sinners.*—Jesus helps and administers remedies to the sinner. 1) He allures and entices by His promises of love and mercy; 2) He loads them with benefits to awaken their gratitude; 3) He presses them with punishment to awaken their remorse; 4) He arouses them by His yearnings; 5) He draws them by His love. (Ezek. xviii. 32.)

III. *Jesus receives sinners.*—(John xix. 34.)—He was dead, yet His side was pierced. He thirsted for souls; for more agony before death; why was He wounded after death? a wound in the living heals, never so in the dead body. He willed to be wounded in the side, that it ever remaining open, He might always be able to offer a refuge and place of safety to all sinners. ‘Jesus’ was sealed at circumcision and unfolded in the wounded side.

Epilogue.—May He be, O sinner, Jesus to you !

SERMON 72.

THE VALUE OF THE NAME OF JESUS.—(*Holy Gospel*, Ser. VII.)

“He called His Name Jesus.”—*Matt. i. 25.*

Introduction.—Jesus! Name stupendous and venerable; a font of mercy; an abyss of judgment; wishing to be loved rather than feared, He took the name of Saviour, rather than that of Judge. The sinner must hide, as did Adam, or despair, as did Cain, when he is without Jesus, and with Him he repents in hope, and rejoices in pardon and grace. This Name of Jesus is—

I. *Of the highest import to the faithful.*—(*John i. 12.*)—The power by no work of ours; which we cannot take away; which is a grace given to the willing only; by the conformation of the will and the love wholly to God.

II. *The one refuge for the penitent.*—He heard before the Name of Jesus, the Lord saying (*Isa. i. 24; Ezek. xxxii. 10.*) Now is there a sweet refuge, and a hope for the sinner (*Acts x. 43; 1 John ii. 12.*) Before this Name was given (*Isa. i. 15*); after it (*Luke xix. 5*).

III. *The security in conflict.*—It subdues the ferocity of our invisible enemies. (*Luke x. 17; Ps. xci. 14; Acts xix. 13.*) This Name supported many martyrs in their conflicts. It acts upon the unseen powers of sin.

IV. *A loving yearning in those using it.*—(*Lam. i. 12.*)—‘By,’ through the way of darkness to light; from the vanity of this world to the desire of the coming kingdom. It brings before the mind all the cost, agony, and suffering by which our salvation was wrought out by Jesus.

V. *An ineffable joy to those loving it.*—It is a perfect electuary, compounded of all the blessings in the creation, and expended for us in the renewal of our humanity by Jesus Christ. It tells of a past work; of a present gain; of a future glory.

Epilogue.—It is a name 1) to be devoutly worshipped; 2) to be preferred with all reverence; 3) to be used according to (*Phil. ii. 10*).

SERMON 73.

THE DIGNITY OF THE NAME OF JESUS.—(*Holy Gospel*, Ser. VIII.)

“He called His Name Jesus.”—*Matt. i. 25.*

Introduction.—A very valuable gift from a distinguished person would be taken great care of, and only brought out on rare occasions. Moses treasured up the manna in a golden pot, and the two tables in an ark, made for their reception. (Exod. xvi. 33; xxv. 10.) The Name of Jesus, the living and true Manna (John vi. 31-34; 49-52) contains not only the entire law, but the Lawgiver Himself. The Manna and the Tables were offered by the hands of angels; the Name of Jesus was thought out by God, and announced by an Angel to man. We ought most reverently and anxiously to guard this Name of Jesus since it is a Name—

I. *Full of mysteries.*—1) It instructs us in the faith, teaching the mysteries of the Holy Trinity and Incarnation. We note in particular its signification ‘Saviour,’ which implies the most desired union of God and man, one so longed for by the elder Church. (Cant. viii. 1.) The other names of God signify, Creator, Being, Judge; the name of Jesus, Brother, Redeemer, Justifier, and Glorifier. 2) It instructs us in every action (Col. iii. 1-7), better than did the clue of Ariadne, by which Theseus escaped from the labyrinth of the Minotaur.

II. *Precious.*—Bought by Jesus Christ at the dear price of His own most Precious Blood; He was wounded at the Circumcision, ere the name became His own. Balsams and oils were precious and valuable. His Name before all of them. (Cant. i. 3.)

III. *Saving.*—S. Peter said (Acts iv. 12), S. Paul also (1 Tim. i. 15; ii. 4.) Joshua, a saviour, led Israelites to Canaan; Joseph, a saviour, at time of Egyptian famine; but Jesus Christ saved the world from sin and Satan, and leads into Heaven itself.

IV. *Holy.*—(Ps. cxi. 9.)—Too holy to be named by the Angel. (Luke i. 35.) To be repeated by the blind man. (Luke xviii. 38, 39.) It represents the holy work of Jesus Christ.

Epilogue.—Love, honour, and obey that Name.

SERMON 74.**THE EFFICACY OF THE NAME OF JESUS.—***(Holy Gospel, Ser. IX.)*

“He called His Name Jesus.”—*Matt. i. 25.*

Introduction.—(Cant. i. 3,) Oil is the old reading. This Name of ‘Jesus’ is a true fountain of oil or healing. (Zech. xiii. 1.; Isa. xii. 3.) ‘Of salvation’ or ‘of Jesus.’ As ointment, or oil, the Name of ‘Jesus’—

I. *Consoles the afflicted.*—Oil mitigates the pain of wounds. (Luke x. 34.) ‘All food of the soul is dry if this oil be not poured over it; it is insipid if not seasoned with this salt. If you write, it has no taste for me unless I read the Name of Jesus: if you confer or dispute, there is no meaning for me, unless the Name of Jesus be sounded; Jesus is honey in the mouth; melody in the ear; joy in the heart.’ (Bern.) As the lamp fails, lacking oil, so does the soul fail, lacking the Name of Jesus. Jesus is to the soul what the news of Joseph’s safety and honour was to Jacob. (Gen. xlv. 27.) ‘Jesus’ speaks to the afflicted of—1) love; 2) pardon; 3) peace.

II. *Arms against dangers.*—Old athletes anointed themselves with oil before they entered the stadium, in order to gain a greater play for their limbs, and to render themselves more difficult to be held by their adversaries. So the Name of Jesus animates and arms us against dangers, nocturnal fears, and other perils. 1) It reminds us of our obligations to our Saviour. 2) It reminds Satan of his defeat. 3) It bids us believe that help is nigh; and so we by it are preserved in temptation.

III. *Quiets the soul.*—Oil thrown upon troubled waters stills them. Jesus falls as oil upon a troubled heart, and there is ‘a great calm.’ It quiets—1) By taking the burden of the soul upon itself. 2) By sympathising in its present trouble. 3) By satisfying all its unfulfilled desire.

IV. *Renders all prayer profitable.*—Oil causes wheels to rotate easily, and all machinery to work without friction; the oil of the Name of Jesus causes our prayers quickly to run to Heaven, and to penetrate the clouds. ‘In My Name,’ is the divine formula. (John xiv. 13, 14; xvi. 23, 24.)

Epilogue.—Engrave this Name on the tongue, and if that fail upon the heart; have It ever in thy hand; by It direct thy every thought, word, and deed.

SERMON 75.

THE NAME OF JESUS THE BOOK OF LIFE.— (*Holy Gospel*, Ser. X.)

“He called His Name Jesus.”—*Matt. i. 25.*

Introduction.—The Name of Jesus is the Book of Life (Phil. iv. 3; Rev. iii. 8; xvii. 8; xx. 12) which we open in this day's Gospel. Although the Book of Life is summed up in the Name of Jesus Who is both God and man, yet the book is written with ‘a man's pen’ (Isa. viii. 1), so that we can all read, understand, and imitate it. The Christian ought to be conformed to Jesus Christ in thought, word, and deed. Let us open this book.

I. *Chapter the first.*—*The thoughts of Jesus Christ.*—The will of Jesus Christ was ever conformed to the will of the Father. (Ps. xi. 7, 8.) The thoughts, desires, and affections of Jesus Christ unitedly tend to the will of the divine Father. Do you wish me to give up my estate of glory and become man? ‘I delight to do thy will, O My God.’ Apply this—1) lowly birth; 2) circumcision; 3) flight into Egypt; 4) contradictions in teaching; 5) passion; 6) death, and to all the mysteries of the life of Jesus Christ. Then take several of our Lord's commandments, and hear the answer of the heart, ‘I am unwilling.’

II. *Chapter the second.*—*The words of Jesus Christ.*—(John vi. 68.)—He also said Himself (John vi. 63.) All His words were words of—1) truth; 2) holiness; 3) of instruction; 4) hope. (Luke iv. 22.) What are our words?—1) false; 2) unholy; 3) corrupting; 4) depressing. Aaron's rod that budded was placed in the ark. (Num. xvii. 8; Heb. ix. 4.) ‘It yielded almonds;’ a fruit foreign to its nature. Such flowers are our words; the fruit our works. A foreign blossom, showing how grace enables us to speak a different language from that of our old nature.

III. *Chapter the third.*—*The works of Jesus Christ.*—(Rev. v. 1-5.)—Book of the humanity of Jesus Christ within His holy soul. ‘On the backside’ His deeds; the book opened itself. His deeds, words, thoughts, all one. The Beatitudes open the seals successively: The first seal of poverty, the seal of mourning, etc.

Epilogue.—Open the book of conscience; correct and compare it with the ‘Book of Life.’

SERMON 76.

THE STAR OF GRACE.—(*Holy Gospel*, Ser. I.)

“We have seen His star.”—*Matt.* ii. 2.

Introduction.—This star is the star of Jesus Christ, or the star of grace, which goes before us and guides us to the Saviour. S. Fulgentius tells us that this star differed from all other stars—

I. *In its creation.*—It was a new creation, that it might point out the new man. All the other stars were created at the Creation, ‘in the beginning’ (*Ps.* xxxvi. 9); ‘light,’ that is Jesus Christ. Unless the soul receives that uncreated gift of the Holy Ghost it cannot please God, for it is the effect of grace to inform the soul, and to assimilate it to God. God had no created form by which the soul could be guided and informed, and therefore a something new, a new form, was created to guide man to that form of the Lord, which is to be found so perfectly in the form of Jesus Christ.

II.—*In its position.*—It was very near to the earth; not high up in the heavens like the other stars. So does grace humble and depress the soul, that it may one day be carried far above all the stars of this lower firmament. (*James* iv. 6.)

III. *In its motion.*—Other stars move from east to west, but this one from west to east, and hence it led the Magi to what they were seeking. So grace—1) does not suffer us to remain idle; it excites us to move onward, from strength to strength, and from glory to glory. (*Phil.* iii. 13.) 2) It drives us against the course of nature, leading us to crucify the flesh.

IV. *In its brightness.*—It shone visibly in the daytime, whilst other stars can only be seen at night. So does the star of grace ever illumine the hearts of the faithful; in the daytime of work leading to self-knowledge, in the night of sorrow and tribulation giving courage and hope.

Epilogue.—Let us follow the guidings of this star: 1) diligently; 2) lovingly; 3) hopefully.

SERMON 77.

THE USES OF THE STAR.—(*Holy Gospel*, Ser. II.)

“When they saw the star, they rejoiced with exceeding great joy.”—*Matt.* ii. 10.

Introduction.—Our Blessed Lord willed to reveal His birth by a star rather than by anything else—1) to show the mystery of His Incarnation. A star is a heavenly body irradiated by the light of the sun; which light represents His divinity, as the body of the star does His humanity. 2) That as ‘the tongue of heaven’ (Aug.) it might furnish testimony to His divinity: the divine tongue at Baptism; angelic tongue to the shepherds; the celestial tongue to the Magi. 3) To lead the Magi from things sensible to things divine. This marvellous star was—

I. *An attendant upon Jesus Christ.*—‘Jesus Christ was not born because the star existed, but it existed because He was born.’ (Aug.) ‘The star met the Child, not the Child the star.’ (S. Greg.) The star furnished an attendance and obedience to Jesus Christ, not asserting any dominion over Him. It signifies to us that ministry of heart and service which we owe to Him. Every good and Christlike life is as a star following Him; as a star will that life shine one day. (*Dan.* xii. 3.)

II. *A leader to the Magi.*—It ‘went before them.’ The Israelites had four leaders or guides into the promised land: a pillar of cloud; of fire; angelic guardianship (*Exod.* xxiii. 20, 23), a divine precedence. (*Exod.* xxiii. 21.) The Magi had—1) fire of star. (*Isa.* x. iii.) 2) Pillar of cloud: the prophecy, ‘And thou Bethlehem;’ for prophecies are called clouds. (*Ps.* xviii. 11.) ‘Thick clouds’ are obscure prophecies. 3) Angelic guardianship. 4) Divine protection. (*Matt.* ii. 12.) So we, going to Jesus Christ, have—1) Pillar of fire: the Holy Ghost; 2) of Cloud spiritual refreshment; 3) a guardian angel. (*Ps.* xci. 11.) 4) God preserving us in all things. (*Deut.* i. 30.)

III. *A joy to the Magi and to ourselves.*—‘Rejoiced with exceeding great joy’—1) For safe and quiet leading; 2) for escape from Herod’s devices; 3) for the recovery of the star; 4) for the finding of the Child. We shall hope to rejoice when—1) we have gained heaven (*Isa.* lv. 12); 2) escaped Satan; 3) recovered our lost grace (*Ps.* li. 12); 4) have found Jesus Christ. (*Hab.* iii. 13.)

Epilogue.—May this star be our guide through life.

SERMON 78.**THE COMMENDATION OF THE MAGI.—(Holy Gospel,
Ser. III.)**

“We have seen His star in the east, and are come to worship Him.”—*Matt. ii. 2.*

Introduction.—In all the events of our Blessed Lord's life there is an inward as well as an outward glory. Even as He was fairer externally than all the sons of men; so was He internally, as being the brightness of the eternal light, and the unspotted mirror of His Father's glory. Jesus Christ by His inexpressible humility, and His overflowing compassion drew the Magi to Himself. He instructed them within; He led them without; He received them kindly, and consoled them sweetly. The Magi are commended for seven reasons—

I. *For their prerogative of a deeper wisdom.*—The star of faith taught them a deeper wisdom than even the law and prophets did the Jews.

II.—*For their fervid searching.*—They hastened at once, on seeing the star to go to the king. They had interior charisma lightening their labours, impelling them to grace; grace sweetening the affections; and the moving consideration of the wished-for end.

III. *For their constant asking of the place.*—Where is He? They 1) disturbed the king; 2) mocked the negligent; 3) confounded the contumacious.

IV. *For the sweetness of their spiritual joy.*—‘They rejoiced.’ They accepted the certainty of the place of His birth. We can rejoice over liberation from sin; over our acceptance with God; over our promise of future glory; and all through Jesus Christ.

V.—*For their devotion of humble adoration.*—‘They fell down and worshipped,’ not confounded by the poor and sordid stable. A great honour to do homage to God. David before the Ark. Daniel three times daily. (Phil. ii. 10.)

VI. *For the value of their gifts.*—These prophesied of His kingly, prophetic, and priestly offices.

VII. *For the prudent caution of their return.*—They avoided betraying their way to Herod. Lot out of Sodom.

Epilogue.—Star of Jesus is ever shining, Oh! follow it by faith.

SERMON 79.

THE CONFESSION OF THE MAGI.—(*Holy Gospel,*
Ser. IV.)

“We have seen His star in the east, and are come to worship Him.”—*Matt. ii. 2.*

Introduction.—Tradition tells us, that these Magi kings came to Bethlehem unknown to each other; led by the same star; and for the same purpose. Melchior from Arabia with gold. (Ps. xxxii. 15.) Belthasar from Sheba with frankincense. (Isa. lx. vi.) Gaspar from Tarshish. (Ps. lxxii. 10.) Melchior came round by Calvary; Belthasar by the Mount of Olives, whence Jesus Christ ascended; Gaspar by another road. They met at Jerusalem, embraced each other; noted the star again, and journeyed together to Bethlehem. Magi to be praised since they confessed—

I. *The dignity of the nobility of Jesus Christ.*—‘Where is He [the one boy], that is born?’ (Numb. xxiv. 17.) He should rule and destroy. (Zech. xiv. 9; Gen. xlix. 10.) In that star appeared the representation of an unusual splendour. The Magi fear not to ask Herod about ‘the King of the Jews,’ well knowing that this was dangerous ground, as touching upon his prerogative.

II. *The purity and splendour of the Child.*—‘His star in the east.’ They tell, and they ask; they believe and they seek; like all those do who walk by faith. This star was typical of the glory of Jesus; it differed from all other stars in substance, position, brightness and motion.

III. *The honour and worship due to Him.*—‘Are come to worship Him.’ What do you, O Magi, that you adore a sucking child, lying in a mean manger, clad in vile garments? Is He God? Is He a King? Where is His palace, His throne, His regalia? The Magi saw with the eye of faith; a vision truer and more searching than the eye of the body.

Epilogue.—Like the Magi offer to Jesus Christ the gold of love; the frankincense of devotion and prayer; the myrrh of repentance.

SERMON 80.

THE BLESSEDNESS OF THE MAGI.—(*Holy Gospel*, Ser. V.)

“Where is He that is born King of the Jews; for we have seen His star in the east, and are come to worship Him.”—*Matt.* ii. 2.

Introduction.—The Magi made a fourfold confession concerning the Lord Jesus Christ—1) Of His recent birth: ‘where is He that is born?’ 2) of His authority and dominion: ‘King of the Jews;’ 3) of His miraculous prodigy: ‘we have seen the star:’ 4) of His expected submission: ‘we come to worship Him.’ O blessed Magi, who both knew and confessed Jesus Christ ere he was known by the most cruel Herod. Truly blessed were these Magi in—

I. *Their faith.*—They believed most truly in the birth of the Heavenly King. (*Heb.* xi. 6.) Had they not firmly believed, they never would have come from regions so far off, and have offered him mystical gifts.

II. *The confession of their faith.*—Faith must be held in the heart and confessed in the mouth. The belief profits not in times of necessity unless it be confessed. (*Rom.* x. 10.) Truth must be both believed in and spoken. The martyrs confessed in words as well as sufferings. S. Peter believed, yet denied his belief.

III. *Their holy deeds.*—(*James* ii. 14, 17, 26.)—Such were the Cretans. (*Titus* i. 16.) Their journey; their offerings: gold against poverty; frankincense against foulness; and myrrh against the corruptions of the flesh. In these gifts behold the fruit of that godliness. (*1 Tim.* iv. 8.)

IV. *Their reception of wise counsel.*—We ought to rest upon good and holy advice. Not like Rehoboam (*1 Kings* xii. 13), and the Pharisees. (*Matt.* xxii. 15.) Though wise, these Magi accepted counsel and advice.

V. *Their fervency of spirit.*—They entered heart and soul into the coming to Jesus Christ, burning with a holy zeal (*Jer.* xlviii. 10); ‘deceitfully’ or sluggishly (*Rev.* iii. 15, 16.) We ought to be. (*Rom.* xii. 11.)

VI. *Their humility.*—They humbly adored the little Child, feeling (*Luke* xvii. 10).

Epiloguc.—These six graces are the steps to the throne of the true Solomon. (*1 Kings* x. 19.)

SERMON 31.

THE OTHER WAY.—(*Holy Gospel*, Ser. VI.)

“They departed into their own country another way.”—*Matt.* ii. 12.

Introduction.—“Another way.” Just avoiding Jerusalem and then resuming their old road westwards. With what different feelings they must have retraced their steps; it was the same way in which they walked, yet, oh, how changed now, how light their footsteps, how joyful their souls! Toil and doubt were ended, and their loving faith was fully rewarded. Their first journey was in fear and sorrow; their second, on the same road, was made in gladness of heart. It is just the opposite with the sinner; he walks joyfully along the path of guilt, and retreads his steps in bitterness of soul.

I. *Illustrations of this truth.*—1) Hezekiah (*Isa.* xxxviii. 15.) “Go softly all my years,” retrace all my past life in tears, until I come whence I set out. 2) Lazarus (*John* xi. 43, 44:) He came forth from that same sepulchre to which he had gone down; he returned from darkness by the same way that he went down into it. 3) Adam (*Gen.* iii. 8, 9) had to return to God by the same way as he had tried to escape from Him. 4) The Magdalene (*Luke* vii. 38), eyes, tears, hair, etc., all turned to repentance. 5) David sinned on the adulterous couch (*1 Sam.* xi. 4), so his couch (*Ps.* vi. 6) was moistened by tears of contrition.

II. *All sin to be retraversed.*—1) Pride. The pathway of pride has to be walked all over again with a humble broken spirit; with lonely footsteps; in meekness. 2) Disobedience, all gone over again in an obedient spirit. 3) Worldly pleasures to be recalled, and all their sin to be sifted out.

Epilogue.—The “new life” of grace and repentance is not wholly another way; it is the old way trodden over again with other footsteps and different motives.

SERMON 82.

GAINING THE FAITH.—(*Holy Gospel*, Ser. VII.)

“Where is He that is born King of the Jews”—*Matt. ii. 2.*

Introduction.—Heretics are like the men of Sodom (Gen. xix. 11), they are smitten with blindness, so that they cannot find the door of the church; they cannot come into the house; they trouble and distract, but still they cannot enter into the fulness of the faith. The fulness of the faith is gained—

I. *By asking light from God.*—1) Illumination of the understanding must be sought to gain the knowledge of the true faith, which knowledge is not easy to be obtained. The understanding of many is obscured by hatred, envy, self-love, ignorance, etc. Hence (2 Thess. iii. 2). Our Blessed Lord said of Eucharistic faith (John vi. 44, 65.) 2) To understand the necessity of having the faith. Heresy does despite to the 1) Fathers of the Church; 2) the Head of the Church; 3) the whole body of the Church.

II. *By wisely seeking knowledge.*—1) Of the universal teaching of the Church; 2) of the consentient voice of the Church; 3) of antiquity; testing doctrine by these three standards.

III. *Pressing forwards in holiness.*—The Magi did not rest till they had found Jesus Christ. Case of Cornelius. (Acts x. 4.) The Capernaum centurion found favour for his good deed. (Luke vii. 9.) The Magi also brought their gifts.

Epilogue.—So shall we gain the faith. 1) Humbly waiting for divine light; 2) seeking all the means of spiritual knowledge; 3) elevating faith by a corresponding holiness in life. No man can go beyond his own ideal, and this ideal is raised by moral purity.

SERMON 83.

HEROD TROUBLED.—(*Holy Gospel, Ser. VIII.*)

“When Herod the king heard these things he was troubled.”—*Matt. ii. 3.*

Introduction.—The message of the Magi was a good and joyful one, not to Jerusalem alone, but to the whole world. It had no germ of evil in it, it was ‘glad tidings of great joy;’ but the sin in Herod turned all these tidings into a prophecy of sorrow and evil. The message spoke of healing; of the Advent of a great Physician; neither Herod nor his citizens desired to be better than they were; for Herod was—

I. *Blind.*—Blinded by prosperity; by the favours of the Roman Court; by the adulation of his subjects. His eyes were bowed down to the ground of this world, and so were unable to receive the promise. (*Isa. xlii. 16.*) ‘A way,’ by Jesus Christ, ‘the way.’

II. *Luxurious.*—Given up to a sensual and easy way of living; no self-discipline; no self-denial. Adam and Eve now conscious of sin (*Gen. iii. 7*) did not care to heal, but only to cover over and to cloak the wound.

III. *Angry and revengeful.*—An angry and revengeful spirit hates all wholesome restraint and contradiction: it refuses all attempts at being healed. So with Cain (*Gen. iv. 6*), his ‘countenance fallen.’ The angry soul like a weak patient flies from the wound about to be dressed, and says, I am afflicted with grief at the sight of the physician! Cain loved the darkness and covert of sin.

IV. *Flattered.*—The flattered, loves this miserable condition, and is unwilling to strike the heavy yoke from off his neck. The flatterers are the dead who bury their dead.

V. *An habitual sinner.*—Adam and Eve hid themselves from God; they wanted (*Gen. iii. 8*) neither amendment nor pardon.

Epilogue.—See that you turn not blessings into curses; light into darkness; sweetness into bitterness; but listen to corrective words, and joyfully accept the discipline of love.

SERMON 84.

THE MYSTERIES OF THE FESTIVAL.—(*Holy Gospel*,
Ser. IX.)

“Behold, there came wise men from the east.”—*Matt. ii. 1.*

Introduction.—Most deservedly is this Feast called the Feast of the Epiphany or Manifestation, since so many mysteries, formerly lying hidden in the Law, are to-day unfolded. Jesus Christ as to-day opened to us the secret oracles of the Scriptures. Amongst the types of this day we note—

I. *The three sons of Noah.* (Gen. vii. 13.)—They entered as on this day into the ark, since the three wise men and the Gentiles with them entered into the ark of the Church. We, too, should enter into the house wherein Jesus Christ dwells, and there behold Him with reverence and love.

II. *The twelve spies* (Num. xiii. 23) brought to their people ‘one cluster of grapes’ from Eshcol; these Magi, the spies of all nations, came to-day to Jesus Christ, and brought hence the faith and knowledge of the Saviour.

III. *The three mighty men* (2 Sam. xxiii. 16) who ‘brake through the hosts of the Philistines’ and procured water from the well of Bethlehem, represented these three Magi, who, breaking through all dangers, brought the waters of grace, hope, and eternal life to a thirsty world; brought Jesus Christ, the living water, to perishing man.

IV. *Rebekah salutes the Bridegroom* (Gen. xxiv. 64), lighting off her camel to meet Isaac; the Gentiles, led by the star, descend from their camels to meet, with fitting reverence, the Bridegroom of the Church.

V. *The Queen of Sheba* came with presents to test the wisdom of Solomon (1 Kings x. 1, 2); so did the Magi come with precious gifts to see the ‘greater than Solomon.’

VI. *The Star of Jacob* (Num. xxiv. 17), as predicted by Balaam, had its rising confirmed by the star of the Magi.

Epilogue.—Let us, too, seek Jesus Christ, that all these types may have another fulfilment in our lowly seeking Him, as at this time.

SERMON 85.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*, Ser. X.)

“When Jesus was born in Bethlehem . . . another way.”—*Matt.* ii. 1-13.”

Introduction.—The lessons which are contained in this Gospel are so many that we at once proceed to notice—

I. *The shortness of kingdoms.*—The kingdoms of this world have a short and inconstant existence. Herod had now reigned thirty years, and he died by a miserable death seven years later.

II. *The fear of an evil conscience.*—Herod feared because he knew that, as a foreigner, he only held the kingdom under Roman usurpation. A parricide was once fearful even of the swallows.

III. *Various uses of Holy Scripture.*—1) The Scribes studied them, not for their own gain, but for the profit of others; 2) the Herodians not for profit at all, but, if possible, to entrap Jesus Christ; such are the modern Rationalists; 3) The Magi studied them for their own and others' profit, gaining all possible good from them.

IV. *The disposition and temper of the world.*—Like Herod, the children of this world have a strong disposition and temper against the supernatural in general, and Jesus Christ in particular. The Jews were careless, but Herod was most careful about the place, time, and person of the birth of the Messiah.

V. *The conditions of an acceptable offering.*—The Magi offered: 1) their best gifts; 2) sincerely opening their treasures; 3) of their own substance; 4) with humility, without pomp; 5) their hearts with their gifts. Under like conditions should all our offerings be made to God.

VI. *The care and providence of God.*—He warned His servants: 1) Lest they should betray the Infant; 2) or be harmed themselves by Herod. (*Exod.* xiv. 13.)

VII. *The firmness of God's councils.*—God understood and thwarted all Herod's wicked and cruel schemes: He will ever deliver the righteous.

SERMON 86.MEMBERSHIP.—(*E†istle*, Ser. I.)“Every one members one of another.”—*Rom.* xii. 5.

Introduction.—S. Paul uses the similitude of the members of the body to point out the relationship in which the faithful stand to Jesus Christ and to each other. The proprieties of the several members are to be diligently attended to. Six points of relationship between the body and its members.

I. *Each member has its own office*—(1 Cor. xii. 19-21; *Rom.* xii. 4): this is exercised without any envy or jealousy; division of labour; separate action; all tending towards public good. Different offices in church and world, all tending to the glory of God.

II. *Each member communicates to the others its own act.*—The eye sees, the ear hears, the feet walk, etc., for the whole body. Mutual ministration. (*Gal.* vi. 2; *Rom.* xii. 5.)

III.—*Each member gives his services to the other.*—No service is sold in the body; grace or favour reigns throughout the body; no covetousness. So ought it to be in the Church; but, alas! the cry of the Prophet sounds in reproof of our days. (*Micah.* iii. 11.)

IV. *Each member is innocent of revenge.*—A member being injured, it does not retaliate on the others; on the contrary, all the other members come forward to help it. Nature makes wonderful efforts to maintain its normal condition. (*Rom.* xii. 17) is the law of the body.

V. *Each member has an equality of honour.*—(1 Cor. xii. 23; *Rom.* xii. 10). Their only honour is in their mutual respect.

VI. *Each member suffers with the rest.*—(1 Cor. xii. 26.) Law of sympathy reigns entirely throughout the body.

Epilogue.—Such are our relationships with others; those of subordination, ministration, favour, help, honour, and sympathy. Law of the body is a law of life.

SERMON 87.

THE WILL OF GOD.—(*Epistle*, Ser. II.)

“That ye may prove what is that good, and acceptable, and perfect will of God.”—*Rom.* xii. 2.

Introduction.—Most necessary for us to know the will of God, both for present grace and future glory. Unless His will be known, it cannot be obeyed. David prays to be shown this will. (Ps. cxliii. 9, 10.) Man’s will must be revealed by man; and so God’s will is revealed by the revelation of God. We are to ‘prove’ the will of God in three particulars—

I. *The good will in our conversion.*—The good will of God ever willed the conversion of the sinner. (1 John i. 8, 9; Ezek. xviii. 23; 1 Tim. ii. 4.) As a goldsmith works up an injured vessel of gold or silver because of the value of the material, whilst the potter does not do this; so man being made of golden worth, God works him up again by repentance, after he has sinned and lost his form and glory.

II. *The acceptable will of our perseverance.*—God wills a virtual duration and perseverance after the penitential conversion. Sudden conversions, followed by a relapse, avail neither with God nor for man. Jesus Christ is the merchant-man who buys the great pearl, the soul of man, and He bids it be preserved till He come. (John xxi. 22.)

III. *The perfect will our heavenly glory.*—After our penitential conversion and virtual duration, this ‘perfect will’ desires our heavenly salvation. Unless every work is brought to its end, there is some implied defect in power, wisdom, or justice. Our end is not to remain in this world, and to grow rich in it, nor to enjoy our senses in it; but our end is eternal life in heaven. (Rom. vi. 22.) Heavenly salvation is the end of creation. (Luke xix. 10; Matt. xviii. 14.) Why are so many lost? God does not bind man’s free will: He offers freely salvation to all, but does not force its acceptance.

Epilogue.—Pray that God’s will may be known and fulfilled in each of yourselves.

SERMON 88.**THE GOSPEL OF THE CHILDHOOD.**—(*Holy Gospel*, Ser. I.)

“The Child Jesus tarried behind in Jerusalem.”—*Luke ii. 43.*

Introduction.—The Gospel for to-day is pre-eminently the Gospel of the Childhood of Jesus Christ. The child is ever the father of the man. Knowing what the Manhood of our dear Lord was, it is most interesting and instructive for us to trace out one or two particulars of His Childhood, as recorded in this day's Gospel. We note in the Child Jesus—

I. *A holy disposition.*—It was this holy disposition which led His Virgin Mother to bring the Child Jesus with her to the Temple and the holy places; which led Him to tarry there after His Mother had gone away. A holy disposition is the source and fountain of all goodness: the soft wax out of which is moulded the image of love, purity, and obedience. (James iii. 17.)

II. *A love for God's House.*—He loved the Temple far better than the forum or market-place. He willingly remained in the House of His heavenly Father. Coming to Jerusalem, He first went to the Temple. This was the attribute of a good Son.

III. *A desire for holy conversation.*—He was found not playing with other boys; not engaged in idle sports; but conversing with the old men in the Temple; listening to words of soberness, truth, and wisdom.

IV. *A deep sense of spiritual relationship.*—The Lord was most loving and obedient to His earthly parents (Cf. Ser. 5); yet He placed His spiritual Father before them. Note the answer to His Mother: ‘He loved the Creator before the generator.’ (Aug.) (Matt. xxiii. 9.)

V. *A loving reverence towards His parents.*—He was subject to them. Who? To whom? God to man. Humility seen in its highest power.

Epilogue.—Our business and bounden duty is, to form and fashion the child-minds committed to our keeping after so glorious and pure a model.

SERMON 89.

SALVATION IS COMMON TO ALL STATES.—
(*Holy Gospel*, Ser. II.)

“They found Him in the Temple.”—*Luke* ii. 46.

Introduction.—Yet He was found in other places as well. How few are contented with their own estate and lot in life. Who has such well-adjusted happiness that he does not complain of some circumstance in his condition? We fancy all others to be happier than ourselves. That which does not belong to us pleases us more than all our own possessions. Hence arises a carelessness of living; and, what is worse than this, an excuse for such carelessness. Oh that I had not married! Oh that I had never taken such an office! Would I were in Holy Orders! What would not wealth do for me? We note that—

I. *The Church is a mystical body*—(1 Cor. xii. 14-25) Each member can find the Lord in the pursuit of his own calling. Salvation is to be found in every state. The Shepherds found Him in the manger; the Magi in the house; the Parents in the Temple; the woman of Samaria at the well. As the Church is so is the State.

II. *Our calling is of God.*—God by His providence disposes of our lot in life; if we do our duty in it, we find the Saviour in it. The Red Sea saved the Israelites who crossed it at God's command, and drowned those who were fighting against Him.

III. *Our life must correspond with our calling.*—There are to be found in every calling those who are unfaithful, as well as those who are true, in it. A Judas, a Saul, an Esau to be found everywhere. At the last day the only ‘Shibboleth’ will be the fruits we have to show; and even many a Gileadite will be found wanting.

IV. *Many have been saved in our state.*—As we are, so are many others; so have been an innumerable multitude who have passed onwards to glory.

Epilogue.—What sayest thou to these things, O faithful soul? There is no home in the world whence a path cannot be found to God; to heaven. Jesus Christ is to be found in the Temple, office, street, palace, cottage, battle-field, law-court.

SERMON 90.

THE LIFE AT NAZARETH—(*Holy Gospel*, Ser. III.)

“He went down and came to Nazareth, and was subject unto them.”—*Luke* ii. 51.

Introduction.—Moses at Sinai earnestly desired to see the face and glory of God (Exod. xxxiii. 20), but God only allowed him to see His back parts. We likewise may desire to see the earlier portions of our dear Lord’s life from His thirteenth to His thirtieth year; but the record of these eighteen years is withholden from us for some mysterious reasons, some few of which we will seek to discover.

I. *Lest He should suffer before His time.*—He hid His youth, lest His divinity being early revealed, the children of darkness should rise up to slay the light which shined in Him. (John iii. 19.) They could hardly endure His preaching for three years, much less for twenty-one years. Jacob fled to Mesopotamia. (Gen. xxvii. 43.) Jesus Christ fled to Nazareth. Moses fled to Midian to avoid Pharaoh. Allowable to withdraw from unjust persecutions.

II. *To gain greater credit for His Mission.*—1) As having something to give up ere His Mission could be entered upon. Moses and David were called from the flocks, Elisha from the plough, Amos from the cattle; 2) but especially to prove that His wisdom was divine and not human; that He was taught by God and not by man. Hence the astonishment expressed. (Matt. xiii. 54; John vii. 15.)

III. *To teach us to guard tender years.*—Youth is compared to a flower, which soon fades away without careful tending. Consider the sins of ‘the sons of God.’ (Gen. vi. 2.) The sins of Shechem, Reuben, the young Amalekite (2 Sam. i. 13), Ammon, (2 Sam. xiii 2), Absalom and others; all of which sins with proper care might have been prevented.

IV. *As a lesson to young men.*—The Lord was preserved from danger, having learned at Nazareth the lessons of obedience, humility, and silence.

V. *To regulate our converse with the world.*—At thirty years man is able to resist temptation and to fight in every battle in life.

Epilogue.—Be in no undue haste to enter upon life.

SERMON 91.

CLINGING TO JESUS CHRIST.—(*Holy Gospel*, Ser. IV.)

“The Child Jesus tarried behind in Jerusalem.”—*Luke* ii. 43.

Introduction.—The universal, chief, or highest good can alone quiet the will of man; and this is not found in any created being; the universal or highest truth can alone quiet his understanding; the universal fount of good is the universal or highest object of blessedness, and the ultimate end of human perfection, so filling the desire that it desires nothing beyond it. The Holy Gospel places before us this object of blessedness: for it—

I. *Informs those willing to advance.*—Those who accompanied the Lord into the Temple, the parents, kept their Child with them, not because He was their son—but such a son. Possessing all treasure in the ‘Child Jesus’, they would not part with Him, no, not for an hour. Parents are bound—1) to preserve their children’s innocency; 2) to duly correct them; 3) to teach them honour before gain.

II. *Corrects those living coldly.*—Hating those who turn back whilst He still abides in Jerusalem. Jesus is lost—1) By mortal sin, when He ceases to be present by divine grace; He is lost in lip service to those who enter church, not in compunction of conscience, but in pride. 2) By a defective contemplation, which does not put to flight the multitude of kinsfolk and acquaintance.

III. *Consoles the true penitents.*—Who are seeking to regain lost grace. 1) Not found amongst kinsmen, etc., which affection, though natural, draws us from the perfection of grace. 2) He became subject to those who lost Him. He remained in the sinful but sorrowing heart; not alone giving pardon for sin and the grace of amendment, but also the lasting embrace of love.

Epilogue.—Sinners like Shimei (1 Kings ii.) must not be out of Jerusalem.

SERMON 92.

FILIAL OBEDIENCE.—(*Holy Gospel*, Ser. V.)“Was subject unto them.”—*Luke* ii. 51.

Introduction.—Our Lord furnishes us with a striking example of filial obedience. He was true God, the Creator and Lord of all: yet He submits Himself to His Mother after the flesh; and to His foster-father also, for our imitation. Jesus Christ was not only all this, but He knew what He really was. This submission was not an act of necessity, but a voluntary act of humility and obedience; an act which was founded upon the discipline of the will. From His holy example let children learn, in relation to their parents—

I. *To love them.*—To love them honestly, sincerely, devotedly; to repay them somewhat for the great love which the parents have expended upon themselves. If (1 John iii. 14) be true of a brother, how much rather of God? Many children long for their parents' death, to gain riches, liberty, etc. A sure retribution upon such as these.

II. *To answer them respectfully.*—When corrected, to answer modestly and respectfully, not with insolence or unbecoming words. The answer of Jesus Christ was an exceptional one (*Luke* ii. 49); our duty is to be silent, and not to argue with our parents.

III. *To render them honest obedience.*—(*Eph.* vi. 1, 2; *Col.* iii. 20)—To bend our wills to theirs; they are older, wiser, more experienced than ourselves. They have a right to all obedience in things lawful. They cannot extort an unholy obedience. (*Matt.* x. 37.) The disobedient child makes the sinful man.

IV.—*To succour them in need.*—It is dreadful ingratitude to do nothing for those who have done so much for us. 1) Render loving service in case of any bodily infirmity, blindness, lameness; to count no waiting upon them an evil. 2) Render all support, if ever they fall into need or necessity. Our blessed Lord had a care for His Mother even on the Cross. A noble Roman lady ministered of her breast to her mother in prison.

Epilogue.—Filial love ever commands a blessing.

SERMON 93.

PERFECTION THE END OF MAN.—(*Holy Gospel*, Ser. VI.)

“Jesus increased in wisdom and stature.”—*Luke ii. 52.*

Introduction.—There was great joy to Abraham at the birth of Isaac, yet there was no feast either then or at his circumcision, only when he was weaned (*Gen. xxi. 8*); for (*Heb. v. 14*) became now his position. This feeding with ‘strong meat’ denotes an advance towards perfection; a state for which all long, as necessary for the completion of their being and happiness. Jesus Christ, as the Son of man, tended towards it. We tend towards perfection—

I. *By an instinct of nature.*—1) Nature begins with the imperfect, and brings it to ripeness and perfection. Perfection is a law of growth: the infant becomes a youth, the youth a full-grown man, etc. 2) It is yearned for by the Christian, as leading onwards to perfect obedience and holiness. (*Matt. v. 48.*) Imperfection a special work of sin.

II. *As belonging to the school of Jesus Christ.*—The progress of the disciple is the glory of the master. A pupil in the school of Jesus Christ, who is not passing onwards to perfection, is a disgrace to his Master. Hence (*Isa. xv. 39*) the unprogressive state is condemned. (*Rev. iii. 15.*)

III. *As going backwards if not forwards.*—He that does not progress, fails. (*Heb. ii. 1*; *Eccles. ix. 10.*) The mind is like a vessel, either sailing up against or borne down with the current. The river of the world flows onward to feebleness and to death.

IV. *Because grace and power is unlimited.*—Virtue knows no end, it never says ‘it is enough.’ (*Phil. iii. 13.*) The oak begins to decay in the third century, but (*Prov. iv. 18*) only a fool says (*Luke xii. 19*). The earnest are ever pressing onwards, saying at last (*Luke xvii. 10*), and feeling all their struggles to be as light as those of Jacob. (*Gen. xxix. 20.*)

V. *Because Jesus Christ set us an example.*—The Creator of the universe and man, whilst He was in the world, never stood still; He was ever going onwards towards the perfection of His great and glorious work.

Epilogue.—Place before the mind a perfect state of life, death, and eternity.

SERMON 94.**THE WONDER OF THE WORLD.—(Holy Gospel,
Ser. VII.)**

"All that heard Him, were astonished at His understanding and answers."—
Luke ii. 47.

Introduction.—We are astonished when we hear of any wonderful or new event. Some persons we hardly believe (1 John iv. 1); others we believe at once. (2 Tim. i. 12.) The marvels of our Lord's early life were all the subjects of several prophecies which were fulfilled in Him. They were all wondered at, but still all believed in. Jesus Christ gave four great wonders, at which the world was astonished—

I. *The Incarnation.*—The world is astonished that God the Creator should ever become man; suffer; be humbled; bear even His own cross. It wonders at His great mercy in hiding by the veil of the flesh His glory from us. By a word, was creation; by a word, the Virgin conceived. Angels wondered at His Incarnation and Ascension (Isa. lxiii. 1); then Jews and Gentiles wondered; the demons wondered, knowing who He was, feeling His power, and seeing Him to be hungry, thirsty, cold, sad, and weary.

II. *The conversion of a sinner.*—Creation from nothing a wonder; the re-creation of a sinner a greater wonder still: since—1) He fell by His own free will, and the will of man is hard to turn to repentance; 2) the sinner must be brought willingly to receive the grace of God; 3) the angels did not rejoice so much over the creation as over the conversion of a sinner. (Luke xv. 10.)

III. *The state of this changing world.*—The world may be compared to an old wheel of fortune: men are to-day rich, to-morrow poor; now joyful and now sad. A man ascending on the wheel of fortune says, 'I will rule,' but death cuts him off in youth; another, 'I rule,' so he eats, and drinks, and rejoices, till suddenly he falls from the wheel and dies; another descending from the wheel says, 'I have ruled,' have lived seventy or eighty years; a fourth lying under the wheel says, 'I have no kingdom,' these are the cast forth, the dead.

IV. *The glory of the elect.*—Perfected in the day of judgment. 1) God wills angels, devils, and rational creatures to see His glory; 2) to renew the whole universe (Rev. xxi. 5); 3) to reward all good works. (Matt. xxv. 35.)

Epilogue.—Meditate upon Creation, Providence, and Grace.

SERMON 95.

THE LORD'S FIRST SERMON.—(*Holy Gospel*,
Ser. VIII.)

“How is it that ye sought me? wist ye not that I must be about my Father’s business?”—*Luke* ii. 49.

Introduction.—A maiden speech, or a first sermon, is always regarded with special attention. Let us listen to the first sermon of this devout yet youthful Teacher. A sermon all comprised in the text; very short, yet full of saving doctrine. Listen to it ye—

I. *Young and thoughtless.*—‘Wist ye not?’ How can you learn unless you come to God’s House, and hear His Word, and listen to the teachers whom He has sent; you are as the blind, coming to Church to have the eyes of your souls opened; abroad there is strife; at home there is care; at school there is no time; in the House of God alone can be learned the mind and will of God.

II. *Old men and learned.*—Come and hear this young preacher. ‘Wist ye not?’ It was His ‘Father’s business’ that He should hold converse with the doctors. Have you learned so much of heavenly things that none can teach you more? Hearing, learning, and loving go together.

III. *Husbandmen.*—Not to neglect God for man; not to be over anxious about affairs at home, so as to give no thought for God. ‘How is it that ye sought Me?’ I can suffer no loss whilst having dealings with my God. Note the promise. (*Exod.* xxxiv. 24.)

IV. *Citizens.*—That this heavenly preacher is not to be found in the halls and marts of commerce; in the gatherings of the people; but in the sacred Temple of the Lord. (*1 Kings* xix. 11, 12.)

V. *Children.*—‘Wist ye not?’ The Lord demands our first service. The Lord knew all His parents were suffering on His account, yet His first duty was to His heavenly Father.

VI. *Parents.*—That there is something beyond mere secular learning and advancement in life: children have to be prepared for eternity as well as for time.

Epilogue.—May this first sermon sink into all hearts.

SERMON 96.

THE SAVIOUR LOST AND FOUND.—(*Holy Gospel*,
Ser. IX.)

“Thy father and I have sought Thee sorrowing.”—*S. Luke ii. 48.*

Introduction.—Two trees in Paradise; ‘the Tree of Life’ and the Tree of Death. So in the Church, which represents this Paradise on earth, there are two trees; the tree of sin, which is death, and the tree of repentance or grace, which is life. Jesus Christ is only lost by sin; when lost, he must be found by repentance and grace.

I. *We must know of our loss.*—We often lose Him, at first, without knowing it, just as His parents did; we, like them, sooner or later find out our loss. 1) We must know of our loss if we would seek to regain it; we should not seek Jesus Christ if we did not know that we had lost Him. ‘The beginning of salvation is the knowledge of sin. He who does not know that he sins, is not willing to suffer correction.’ (Seneca.) 2) We must know of our loss, or we can never render God fitting honour and glory for our recovery from it. The man of Jericho felt his blindness, and glorified God for his healing. (*S. Luke xviii. 42.*)

II. *Our way must be retrodden.*—We must look back by examination of conscience, over that past life, during which we have lived without Jesus Christ. 1) Sweep all sin away by our detestation of it. (*S. Luke xv. 8.*) 2) Cover all our defilements in the robe of grace, that we may be meet for Jesus Christ. (*Cant. iii. 2.*)

III. *The loss must be mourned for.*—Contrition follows examination, by which we—1) Undo, as far as possible, the dishonour that we have done to God; 2) Punish sin in ourselves. The heart being the fount of sin, we afflict it with sorrow and remorse.

IV. *We retain our recovered treasure.*—(*Cant. iii. 4.*)—Jesus Christ, once found, was led home; He was not lost again. 1) No gain to have found Jesus Christ with sorrow and hurt, if He be lost again. 2) A second time we may not be able to find Him.

Epilogue.—Leave the tree of death, and cling to the tree of life for ever.

SERMON 97.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*, Ser. X.)

“Now His parents went to Jerusalem . . . with God and man.”—*Luke ii. 41-52.*

Introduction.—The Gospel for to-day is so full of saving teaching that we can enter upon its lessons without any multiplicity of words.

I. *Parents learn* :—1) To instruct their children in holiness from childhood, and as soon as they begin to understand, to lead them to church and to the knowledge of divine things. Samuel and our Blessed Lord were early dedicated to God. 2) To hasten to reclaim those children who are erring, and therefore are in danger of perdition. These parents sought for their lost son, as S. Monica did for S. Augustine; ‘the son of her tears.’

II. *Children learn* :—1) To care for their own salvation before all else. (S. Matt. x. 37.) It is more difficult to return to the way of life, than to continue in it. Who blames the child for leaving the nurse for the parent? for leaving the parent for God? 2) In all else to be in subjection to the parents. God submitted Himself to man, and shall not children submit themselves to their parents?

III. *Married persons learn* :—To mutually honour each other. Joseph left to Mary the honour of asking Jesus Christ concerning His absence, and she placed ‘Thy father’ before herself.

IV. *Relations learn* :—To take care of all the members of their family. The Child Jesus being lost, it was thought that He was in His kinsfolks’ keeping. Cain was careless of Abel. (Gen. iv. 9.) We are bidden (1 Tim. v. 8.)

V. *All persons learn* :—1) Not to allow light excuses and family cares to keep them away from the Church of God. 2) To hear and learn in church, as did Jesus Christ in the Temple. 3) Not to be in too great a hurry to leave church. They all remained at Jerusalem for seven days, and Jesus Christ still tarried in the temple. 4) To keep up laudable and pious customs as the parents came up to the feast. 5) To render as much service as possible to God; since the women and children were not commanded, yet they came up to Jerusalem.

SERMON 98.

THE RESPONSIBILITY OF POWER.—(*Epistle*,
Ser. I.)

“He that ruleth, with diligence.”—*Rom. xii. 8.*

Introduction.—Diligence, watchfulness, and care is the heritage of those who are called upon to rule. The pilot watches whilst others are sleeping: he labours whilst others are taking rest. Shepherds watch that the flocks may be safe. (Luke ii. 8.) Those who are in positions of authority have a three-fold trust committed to their keeping, for the use of which an answer will one day be taken:—

I. *Of their own souls.*—Those who rule, more than others, ought to be diligent in guarding their own souls; their responsibilities, temptations, and dangers are stronger than those of others. (1 Sam. xxxi. 3.) They who guard the citadel have to be very watchful as to the enemy, and to avoid the charge of carelessness from their lord. (Deut iv. 9.) Too apt are men to look at others, and to forget their own infirmities and sins.

II. *Of God, Who has given to them the trust.*—All power and rule is held under God, Who is the ruler of all. The highest are God's servants. All who are now in power will have to account to God for their use of it at last. Heads of nations; of families; and of firms. (Prov. xxvii. 18; Micah vi. 8; 2 Tim. ii. 15.)

III. *Of those entrusted to their rule.*—1) By taking all due and proper care of them; restraining them rather as a loving father than as a proud master. 2) Watching carefully over their interests, temporal and eternal. 3) Showing them all sympathy, and giving to them all help when they are in trouble or need. 4) By regarding the welfare of their subordinates, rather than their own special gain and profit.

Epilogue.—1) Great trust implies great responsibility, and earns a great reward if duly fulfilled. 2) It carries a corresponding penalty if abused.

SERMON 99.

SPIRITUAL GIFTS.—(*Epistle*, Ser. II.)

“The proportion of faith.”—*Rom.* xii. 6.

Introduction.—Faith—the faith of the Gospel, excels all other teaching. (*Heb.* xii. 1, 2.) As cloud of witnesses, fathers, and doctors; but Jesus Christ is principal Master and Doctor. (*Matt.* xxiii. 8.) The faith was invented by Jesus Christ, its Author and Teacher; and was proclaimed by the Apostles. (*Heb.* ii. 3, 4.) There are four things in Holy Scripture which God divides, measures out, and gives to us according to a due proportion—

I. *Evangelical belief.*—This is ever constant—a proportion being given, since the sum of the faith is above the natural understanding. When men try to measure the faith they err. All irreverend questionings are a measuring of the faith, instead of accepting God’s proportion of it. Eve did this. (*2 Cor.* xi. 3.) Hence our Lord. (*John* ix. 39.) It is sufficient to accept the proportion of faith given. (*Rom.* x. 9.) As natural knowledge is forgotten unless often repeated, so is the proportion of faith. (*2 Cor.* xiii. 5.)

II. *Spiritual grace.*—To some more; to others less; according to the capacities of each. (*Eph.* iv. 7.) The measure is that of the disposition of which the Parable speaks. (*Matt.* xxv. 14-31.) The five talents may mean Apostolic poverty, Angelical purity, general obedience, penitential affliction, and sacred devotion.

III. *Infernal punishment.*—(*Deut.* xxv. 2.)—Intensity of punishment according to the heaviness of the offence. (*Rev.* xviii. 7.) A punishment also corresponding to the particular sin. (*Isa.* xxvii. 8.)

IV. *Heavenly glory.*—Different degrees of glory (*1 Cor.* xv. 41); different measures. (*Luke* vi. 38.) Reward according to the desert. The ‘good measure’ flows from holy thoughts, words, works, and patient suffering.

Epilogue.—Pray that the vessel of the heart be enlarged to receive a due proportion of faith, grace, and glory.

SERMON 100.

MUTUAL HELP.—(*Epistle*, Ser. III.)

“Having then gifts differing according to the grace that is given to us.”—
Rom. xii. 6.

Introduction.—The Church of Jesus Christ ought to be one; (John xvii. 21) one body; and in perfect peace. (2 Cor. xiii. 11.) Nature, too, which is less perfect than grace never uses two or more agents if one will work out her purpose. Why then has the Church, and ourselves as her members, each his several gift?

I. *For the perfection of the Church.*—That perfection which in God is found simply and uniformly, in the works of Nature, is the result of an innumerable number of causes, all working together. What thousands of forces unite to preserve the life even of the smallest insect! The fulness of Grace, likewise, which in Jesus Christ is summed up as in a head, abounds in different kinds and degrees to His members (Eph. iv. 11, 12) ‘for the perfecting of the Saints.’

II. *For the necessities of the Church.*—Each several kind of action demands a like kind of mind, that all the several works in the world may be done in the best and easiest way possible. (Rom. xii. 4, 5.) Each member of the Church has his own work to do; and his own gift to employ.

III. *For the dignity and beauty of the Church.*—The dignity and beauty of Heaven consists in part in its great order and regularity; so is it in the Church, which is a type of Heaven. (1 Kings x. 4, 5.) The order of Solomon’s house awed the Queen of Sheba. (2 Tim. ii. 20.) All the several orders of the Heavenly Hierarchy minister to one end.

Epilogue.—Mutual help and ministration is the law of God’s kingdom; which help ought to exist between the different: 1) members of the body; 2) of a family; 3) of a parish and congregation; 4) of members of a nation; 5) of nations to each other.

SERMON 101.

THE SANCTITY OF MARRIAGE.—(*Holy Gospel*, Ser. I.)

“The third day there was a marriage in Cana of Galilee.”—*John* ii. 1.

Introduction.—The Lord's presence at this marriage has consecrated the holy estate of matrimony for evermore. His presence and first miracle implied His most emphatic approval of what was done. The sanctity of marriage appears—

I. *At the Creation.*—‘Ordained and constituted at the time of man's innocence.’ (*Gen.* i. 27, 28.) Adam said before the Fall (*Gen.* ii. 24).

II. *After the Flood.*—(*Gen.* ix. 1.)—Which fruitfulness was granted to matrimony in order that the race of man might again people the earth.

III. *Isaac and Rebekah.*—(*Gen.* xxiv. 7, 12, 48.)—God was the Author and Blessor of righteous and just marriages amongst his servants of old.

IV. *Express statements of Holy Scripture.*—(*Prov.* xviii. 22; xix. 14.)—In the New Testament also we find our Blessed Lord's own words. (*S. Matt.* xix. 4-7.)

V. *Testimony of S. Paul.*—(*1 Cor.* vii.)—Shows that the wife is not to depart from her husband, nor the husband from his wife, and that marriage is a holy estate.

VI. *A type of the Incarnation.*—That union of the divine and human nature in the one Person of Jesus Christ, was made when He descended from heaven for the salvation of our race. A union ineffable and superadmirable. (*Psa.* xix. 5.)

VII. *A type of the union between Jesus Christ and His Church.*—(*Eph.* v. 23, 25, 32.)—This is a very high aspect of marriage, if we consider what this union will be in the time and place of the Church's glory.

VIII. *The subject of a promise.*—(*1 Tim.* ii. 15.)—Which is one great object of marriage, and therefore shows it to be as blessed under the new law as it was under the old.

Epilogue.—Let the marriage state be entered upon—
1) without shame; 2) disinterestedly; 3) purely.

SERMON 102.MARRIAGE.—(*Holy Gospel*, Ser. II.)“Both Jesus was called, and His disciples, to the marriage.”—*John* ii. 2.

Introduction.—(*Eph.* v. 32.)—As in marriage the soul and body are united, so is Jesus Christ united to His Church, both in will and nature. The union of human souls represents the union of the faithful soul to God by the consent of the will; and this union is only dissolved by mortal sin. When founded upon pure love, the act of marriage is a worthy one; and it demands three cautions to preserve this character. It is to be undertaken—

I. *With the greatest caution.*—With an intention purified by affection. Not from carnal motives, which exclude God from the soul, and bring the parties under the power of Satan. Such were they of old. (*Gen.* vi. 2.) Not from worldly motives, as of honour and riches. Marcia, the younger daughter of Cato, refused to marry, when she found all men seeking her's rather than her.

II. *With the greatest fear.*—1) Since a right intention is necessary to perfect the marriage service of the Church; 2) unbridled joy must not destroy the solemnity of the service. Reverence is to be given to the act of marriage.

III. *With all faithfulness.*—For—1) marriage is a solemn contract between two persons. (*1 Cor.* vii. 34.) 2) That children may arise to be faithfully tended to God's honour and glory. 3) Marriage is a covenant with God, a sacred sign, and it is indissoluble, that all reverence may be shown to the divine honour.

Epilogue.—Morally the bands of marriage are as indissoluble as the baptismal covenant, which no after excommunication can abrogate.

SERMON 103.

THE SPIRITUAL MARRIAGE.—(*Holy Gospel*, Ser. III.)

“The third day there was a marriage in Cana of Galilee.”—*John* ii. 1.

Introduction.—This marriage in Cana so honoured by the presence of the Lord; the occasion of His first great miracle was a similitude of other unions betwixt Himself and His Church; His divine and our human natures; God and the soul. The Incarnation, the glory of the elect, and reconciliation with God, are alike shadowed forth in to-day’s Gospel. In this last, spiritual marriage, we note—

I. *The Initiation.*—Or betrothal, when a covenant is entered into. (*Hos.* ii. 20.) This betrothal is in baptism, when the soul is dedicated and consecrated to Jesus Christ. Alas! how many break this solemn treaty and covenant, and make a contrary covenant with Satan (*Hos.* x. 4), falsely as against Him whom they were bound to love and serve. This betrothal is—1) natural; the soul was made for God. 2) Rightful; the soul belongs to God. 3) Profitable; the soul can only be enriched by God.

II. *The Ratification.*—By holy resolutions or by sincere repentance. The full expression of the mind, and the confirmation of what was done before. When the betrothal has been endangered, the ratification must not be delayed, it contains a promise of the soul’s redemption (*Prov.* iii. 28; *Hos.* ii. 19), ‘righteousness and judgment;’ for the penitent judges himself and seeks to be holy (*Rom.* vi. 19): ‘loving-kindness and mercies’ on the part of Jesus Christ, Who, we all unworthy, has taken us to Himself. Such ratification is—1) noble; 2) saving; 3) protecting.

III. *The Consummation.*—By perfecting grace, which produces the offspring of holy deeds, the fruits of grace. This completes the marriage, and brings with it—1) glory; 2) peace; 3) immortality.

Epilogue.—Give, O give your souls to God, Who longs for them, and bought them at so dear a price.

SERMON 104.

THE HOUR OF GOD.—(*Holy Gospel*, Ser. IV.)

“ Mine hour is not yet come.”—*John* ii. 4.

Introduction.—God does not come to our help the instant we feel some need ; when the fever first touches us, He waits till the hour of succour is ripe. He knows even better than the physician when the patient may quaff the draught of water for which he so longs. (*Ps.* cxliv. 15.) In this due season lies hidden a great mystery, which must be known, considered, and remembered, on account of the various temptations of this life. God, in a great mystery, kept Himself from healing S. Paul (2 *Cor.* xii. 8), after three petitions ; or from helping Job, until after a very long time. God leaves us in this world often unhelpt for a long time—

I. *To try our faith.*—‘ Hath God forgotten to be gracious ? ’ ‘ Though He slay me, yet will I trust in Him.’ A great trial of faith in God’s providence, is the being left unhelpt in sore agony.

II. *To test our endurance.*—‘ He that endureth to the end shall be saved.’ Of what sort are we, firm or weak ? Confident in His strength, or giving way as feeling our own weakness.

III. *To purify us by suffering.*—There is so much in us of pride, vanity, self-dependence, wilfulness, and sin, that we need to be purged by the fire of suffering and sorrow here, to be purified and fit for the Lord’s presence hereafter. Hence the Lord allows us to remain in the fire, for His ‘ hour is not yet come.’

IV. *To enable us to gain eternal life.*—That we may be crowned, having striven lawfully. (*James* i. 12.)

Epilogue.—Wait we then for ‘ the hour of God ; ’ for—1) release ; 2) reward ; 3) rest ; for the perfect fulfilment of all His most gracious promises.

SERMON 105.

THE VESSEL OF THE SOUL.—(*Holy Gospel*, Ser. V.)

“There were set six waterpots of stone.”—*John* ii. 6.

Introduction.—The soul, with all its vast capacities of thought and knowledge, is not inaptly compared to a vessel (1 Thess. iv. 4.) Water signifies the tears of repentance. The repentant soul is a vessel waiting to be filled with water, and it becomes a ‘waterpot’ in which the water is to be placed, hereafter to be changed into wine when it meditates upon—

I. *Its state before conversion.*—1) Its great danger; 2) its separation from God; 3) its failing as to its being and end. The eyes were formerly shut, now they are opened, and all the horror of the past situation is fully known. Meditating upon past sin and all the loss which flowed from it; the servitude to which it led; having sorrow for the loss; shame for the defilement; and indignation for the bondage; the waters of repentant grace fill the vessel.

II. *Its present dangers.*—Repentance and conversion have done their work, but the soul is still subject to temptation and danger; as the Israelites were oppressed in Egypt; as they were tried in the desert. The water of grace fills the vessel when we consider our natural infirmity towards sin; our coldness in doing good; the infinity of temptation.

III. *The hidden judgment of God.*—Who is terrible in His judgments; Who being acknowledged to be just cannot be gainsaid. The water of grace suggests—1) the strict account of sins of omission and commission; 2) the blindness of the human heart.

IV. *Its separation from the body.*—It is filled with the water of grace when it considers concerning death—1) Its necessity; 2) the uncertainty of its hour; and 3) of its manner.

V. *Its meditation upon heaven and hell.*—It is filled with the water of grace when it fears to lose the one and to gain the other.

Epilogue.—The vessel of the soul, having been filled with the water of grace, this will be changed into the wine of glory

SERMON 106.

THE FOURFOLD WINE.—(*Holy Gospel*, Ser. VI.)

“They have no wine.”—*John* ii. 3.

Introduction.—Wine has many symbolical meanings in Holy Scripture; it signifies wrath and judgment, as well as prosperity and pardon. It is bound up with many incidents in the earliest historic life of man. We note in Holy Scripture a fourfold wine.

I. *The wine of nature.*—Such was Noah's growth, of which an old legend says that he divided his vine into four branches. (*Gen.* ix. 20.) He first poured out blood as of a lion; the second as of a sheep; the third as of a swine; the fourth as of a monkey. After the narrative in Genesis, Noah is said to have called his sons and showed them that the fruit of the first grape led to oppression and cruelty; of the second to sleepiness; of the third to sensuality; of the fourth to apishness, and therefore all wine must be moderately used.

II. *The wine of grace.*—This is a fourfold wine of—1) contrition (*Ps.* lx. 3), ‘astonishment’ or contrition; 2) joy (*Ps.* civ. 15); 3) healing. (*Luke* x. 34.) Thus wine changes death into life; judgment into mercy. It was in the cup-bearer's cup. (*Gen.* xl. 21.)

III. *The wine of hell.*—Infernal wine of the woman in scarlet. (*Rev.* xvii. 3-7.) ‘Coloured beast,’ is the devil; ‘seven heads,’ are the seven deadly sins; the woman is fleshly delight; wine of carnal pleasure is the golden cup of avarice and pride. This wine is found in the winepress of the wrath of God. (*Rev.* xiv. 19.) Of this (*Joel* i. 5.)

IV. *The wine of glory.*—This eternal wine is warehoused in the cellar of the Great King. The wine (*Cant.* i. 4,) of which S. Peter the Apostle drank at Pentecost. (*Acts* ii. 13-15.) This wine is drunk when Jesus Christ—King Ahasuerus—is married to Esther, a holy soul. (*Esther* ii. 18.)

Epilogue.—1) All blessings, like wine, can be turned into curses; 2) God's wine and grace must needs be quaffed here to cheer us onwards, to endure and to fight as faithful soldiers of Jesus Christ.

SERMON 107.

POVERTY IN THE WORLD.—(*Holy Gospel*, Ser. VII.)“They have no wine.”—*John* ii. 3.

Introduction.—An ordination of God (*Deut.* xv. 11) for His own wise purposes: 1) to give the rich a duty; 2) to enlist sympathy for others; 3) to allow of wealth being consecrated to His service. This miracle in the Gospel, and the feeding the multitudes, is thought, and rightly so, very much of; whilst the daily miracles by which we are fed, are hardly regarded at all; yet (1 *Cor.* iii. 7; *Ps.* cxlvii. 9) is strictly true. A miracle in the returning seasons, in showers, and in the signs of germination and life; for God (*James* i. 5). Much poverty is caused by our own fault; not ordained by God, but brought about by the sin and wilfulness of man. Amongst the causes of poverty may be mentioned—

I. *Idleness and carelessness.*—Many are in great straits, who would be well off if industrious and firmly resolved to help themselves. (*Prov.* vi. 10, 11.) Like the foolish virgins, others rest upon what they have done, or may have gained or inherited; forgetful how the ant and the spider are ever working.

II. *Injustice.*—Which always in the end leads to poverty and ruin. The unjust man never prospers for a long time. (*Hab.* ii. 6.) The riches of such flee away; their gold turns to clay. Of the righteous it is true. (*Ps.* xxxvii. 25.)

III. *Avarice.*—The heir often leaves the other members of the family in distress. The hasty and cruel creditor destroys the only hope by which his claim could be met.

IV. *Extravagance and gluttony.*—Amongst the poor, who consume in one day the portions of food and drink that ought to keep them for the remaining six days.

V. *Pride and pomp.*—Consumes so much of the substance of the wealthy that it leaves a small margin for helping others in their need.

VI. *Distrust of God's Providence.*—This ever kept the Israelites in a state of want and misery; they had no faith in God.

Epilogue.—May we, guarding against these sins, be mercifully provided for in this present life.

SERMON 108.

THE UNWORTHY CHOICE.—(*Holy Gospel, Ser. VIII.*)

“Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse.”—*John ii. 10.*

Introduction.—The very wise King Solomon gave very wise advice. (Prov. xxiii. 1-4.) This ‘ruler’ is God, who prepares a table for us in this world which gives pleasure now and sorrow hereafter; but Jesus Christ gives the ‘good wine’ of joy and glory afterwards. Such as follow the world rather than Jesus Christ are foolish, as choosing the present before the future.

I. *The worse rather than the better.*—Such, like hungry and thirsty travellers, satisfy themselves with what comes first to hand, and then, seeing what better meat and drink there is, are sorry for their over hastiness. Like Esau, who sold his birthright for the pottage. Manna was not given till Egyptian grain had failed; the vessels were not filled with oil till death was nigh the widow’s door. If we be filled with the poor provisions of this world, there is no room left for the heavenly feast. (Isa. xxv. 6.)

II. *The reward before the toil.*—So that when the labour is over they perish with hunger. Such say with the Prodigal. (Luke xv. 17.) Such are the gifts which Abraham gave to the sons of the concubines (Gen. xxv. 6), who have temporal riches, but come not to the promised kingdom.

III. *A little pleasure for grievous sorrow.*—Sickness of body is painful; but this is nothing to that undying worm of conscience which will gnaw those whose belly has been filled with the husks of this life only. All pleasure is like wine. (Prov. xxiii. 31, 32; Deut. xxxii. 33.) The rich man had his pleasure, purchased at the expense of endless pain. (Luke xvi. 25.)

IV. *A fleeting pleasure for eternal pain.*—The pleasure is short and fleeting; the pain which follows it is eternal and enduring.

V. *A terrible awaking instead of endless peace.*—When all the wine of this world has been drunk, and its effect has passed away, the sober waking comes; hence the proverb, ‘Happy are they who have been unhappy from childhood;’ they have received a discipline of sorrow to prepare them for a ripe old age.

Epilogue.—Shall we live for time or for eternity?

SERMON 109.

THE MEASURE OF SIN.—(*Holy Gospel*, Ser. IX.)

“Containing two or three firkins a piece.”—*John* ii. 6.

Introduction.—That mercy and long-suffering has certain fixed limits is indicated by the accurate mention of the capacity of the water-pots in this day's Gospel. God shows His grace and favour to all; to sinners and to the righteous alike; but after a determined measure and number. ‘God patiently waits and expects each one to repent; yet this fact should not weaken us; or make us slow to repentance; for there is a definite limit to His patience and endurance.’ (Orig.)

I. *God allows us a definite number of sins.*—God gives a certain time for repentance; a certain amount of His grace; and allows us to commit a certain definite number of sins. (*Isa.* xxviii. 17.) We only see half of God's scales; we keep adding sin to sin; His counterpoise is hidden from our view; we sin again, the beam moves not; one more sin and all is lost.

II. *The sinner knows not this hidden number.*—All we know is, that our scale of guilt would soon be weighed down, if Jesus Christ had not cast Himself, and all His vast merits, into God's side of the beam.

III. *Example of Belshazzar.*—Belshazzar had sinned long and prosperously; at the unhallowed feast was the handwriting on the wall, and the awful sentence. (*Dan.* v. 3, 5, 25.)

IV. *The warnings of example.*—Nebuchadnezzar had taken the sacred vessels, and his punishment being disregarded brought the heavier doom upon his son.

Epilogue.—This tremendous spectacle should make us fly from sin. When temptation pleads for indulgence, remember of sins, ‘Thou hast set them their bounds.’ (*Ps.* civ. 9.) Nothing happens to man save by the hidden judgment of God. Thy measures of sin, one, two, or three, may be filled, and then follows eternity; of what kind?

SERMON 110.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. X.)

“The third day . . . His disciples believed on Him.”—*John* ii. 1-12.

Introduction.—The ‘six waterpots’ represent the six persons from whom we learn in this day’s Gospel. All the lessons of grace are first given by the water of repentance; which the joy and love of Jesus Christ at length changes into wine. We learn from:—

I. *Jesus Christ.*—1) To help others in time of need. He often lets us fall into such straights that He alone can rescue us, that we may acknowledge that our help can come from Him alone. So He delivered Daniel and Elijah. (2 Kings i. 10.) 2) To help liberally; He made an abundance of wine; so in His other miracles, more bread and fish than could be eaten. 3) To respect those in authority: He commanded the wine to be taken to the ‘governor of the feast.’

II. *The Virgin Mary.*—1) To ask of Jesus Christ in all our needs, to bring all our wants before Him. 2) To show a thoughtful kindness for the wants of others.

III. *The Disciples.*—To firmly believe on the Lord. They believed, only having seen one miracle, and hardly understanding Him to be more than man. We have drunk from His saving well. (Isa. xii. 3); doctrine, miracles, example, sacraments, and saints. To what profit?

IV. *The Bride and Bridegroom.*—Moderation in feasting; they had only a limited and modest supply of wine.

V. *The Governor of the Feast.*—To serve God rather than the world, who gives its sweets first and its bitters afterwards.

VI. *The servants.*—1) A blind obedience: they filled and bore to the Governor, not knowing why. So (Matt. viii. 9.) 2) a prompt and ready obedience; no reasoning; 3) a full and cheerful obedience: no shirking of their work; 4) universal obedience to others besides their own special master.

SERMON 111.

INTELLECTUAL PRIDE.—(*Epistle*, Ser. I.)

“Be not wise in your own conceits.”—*Rom.* xii. 16.

Introduction.—Every form of intellectual pride is here condemned. (*Prov.* iii. 7; *Isa.* v. 21.) To want knowledge is ignorance; to consider oneself to be wise when we are not, is insanity. The demented deem themselves to be sane, and all others to be fools. This false opinion is—1) a spot upon the eye of mind, which hinders it seeing the true light; 2) a tumour on the heart, which prevents it receiving knowledge. In great seas and oceans, some places are deeper than others; so the depth of humility indicates the abundance of knowledge. The wise of this world have this proud opinion of their own wisdom. (*1 Cor.* i. 27; iii. 19; *Rom.* i. 22.) Three kinds of this false self-conceited wisdom. (*James* iii. 15.)

I. *Earthly.*—Pride in that lower wisdom which is occupied about earthly, low, and ignoble things. The wise in money making and like occupations, are proud of their successes, forgetting that they are the moles of the earth, who have a wisdom under the soil, but who are blind when any great or glorious light shines upon them. These earthly wise will one day be confounded. (*Micah* vii. 17.) Such wisdom as this destroys a man's own soul.

II. *Sensual.*—Animal knowledge and wisdom which delights in and studies the gratification of the senses, using all God's gifts as instruments of pleasure. This fleshly conceited wisdom is death. (*Rom.* viii. 6.) It destroys the body.

III. *Devilish.*—The pride of intellect leads to the scorn of all that is good and holy. A mighty engine of corruption. 1) It corrupts by assertion. (*Jer.* iv. 22). 2) It deceives by insinuation. (*Gen.* iii. 4, 5.) 3) It smites by falsehood. (*Matt.* xxvi. 68.) It destroys our neighbour.

Epilogue.—True wisdom comes from God; it embraces the past, the present, and the future.

SERMON 112.PEACE.—(*Epistle*, Ser. II.)“Live peaceably with all men.”—*Rom.* xii. 18.

Introduction.—For any one to do this, he must have peace in himself first. We must be at peace with ourselves before we can be at peace with others. Peace is the tranquillity of order. It is needful that all things seek peace, and that they should obtain without hindrance that which they desire. No peace, when the longed-for conditions of either our moral or animal lives remain unfulfilled. No peace when one agrees with another against his will. There are three kinds of peace—

I. *A false peace.*—When both desire and appetite are satiated upon unworthy objects; when some darling lust or passion is for the moment gratified. A fancied peace often covers a real war at heart; it lasts but for a short time, and soon yields to an eternal discord.

II. *A true but imperfect peace.*—Has its sphere in this world, when the chief motion of the soul resting upon God the world introduces other disturbing causes both from within and without. The desires are at rest, being entirely fixed upon what is good. A transition state to what is better.

III. *A true and perfect peace.*—This consists in the perfect fruition of the highest good, in which are united and satisfied every appetite and desire. This is the ultimate end of the rational creature.

Epilogue.—Peace being an effect of love and the harmony between the appetite and will within, is also the result of our love to God and man. It is an effect, not a cause. Compassion for and sympathy with, and love towards, others constrains us to live peaceably with them.

SERMON 113.

THE LEPROSY OF SIN.—(*Holy Gospel*, Ser. I.)

“Behold, there came a man and worshipped Him.”—*Matt.* viii. 3.

Introduction.—Leprosy, a corruption of the members and of the interior parts of the body, represents the infection of sin: 1) As proceeding from within outwards: 2) as degenerating the nobility of nature; 3) as separating man from his fellows; 4) as defiling others by its infection. Observe and apply (*Deut.* xxiv. 8.) In the plague of leprosy ‘observe diligently.’ On account of—

I. *The appearance which is incurred.*—1) The garments are rent and unsewed; so sin destroys the robe of righteousness; it is a putting off of the new man. 2) The head is uncovered. The head, as chief of the body, represents the mind, which is the principal part of man. The Holy Ghost is the ornament of the head; sin takes Him away, that the guilt may be manifest to all. 3) The actions are mean and dirty: as (*Gen.* xviii. 20). 4) The mouth is covered; there is no praise, but the reverse, in the mouth of a sinner; only detraction and judgment. (*Rom.* ii. 1.) Behold how vile is the sinner.

II. *The separation which is enforced.*—‘Out the camp’ (*Lev.* xiii. 46.) Separated from—1) The mystical body, the Church; as Lucifer from Heaven; Adam from Paradise; Cain from his fellows. 2) From Sacramental Food. (*Lev.* xxii. 4.) The Holy Eucharist when it is taken unworthily confers no grace; and even brings the guilt of eternal punishment; darkens in wickedness; and hardens the heart.

III. *The difficulty of being healed.*—(*Lev.* xiv.)—1) Priestly inspection. (*Luke* xvii. 14.) ‘Two birds:’ the offering of the body by repentance and of the soul by contemplation; 2) the ‘cedar wood:’ the memory of the Cross; ‘scarlet:’ the love of Jesus Christ towards us; ‘hyssop:’ humility; ‘hairs of the head:’ perverse thoughts and sinful delights.

Epilogue.—Need of true contrition; to delight in the remembrance of former sin is most hateful to God.

SERMON 114.

THE CURE.—(*Holy Gospel*, Ser. II.)

“Jesus put forth His hand and touched him, saying, I will, be thou clean.”—*Matt.* viii. 3.

Introduction.—As leprosy is ever in Holy Scripture regarded as a type of sin, and as it is most instructive to learn how the soul can be purged of this foul disorder, so it is profitable for us to remark the several ways in which leprosy was cured.

I. *By washing.*—Naaman (2 Kings v. 10.)—This ablution signifies those tears of repentance which signify true contrition. David used these means. (Ps. vi. 6.) Tears: 1) Relieve the burden of a too full heart. Thought and sorrow cannot contain themselves further; tears are the one great relief; 2) soften the hard heart; a stony state of icy despair when no tears can be shed; 3) heal the broken heart.

II. *By confessing and uncovering.*—(Luke xvii. 14.)—The ten lepers. (Ps. xxxii. 5.) Hard to bear secret pain and sorrow; it seems to eat out the very strength of the soul if covered up and carried in secret. Every sin ought to be uncovered; the wound probed; the evil heart must be laid bare—1) To God; 2) to God’s ministers; 3) to oneself.

III. *By separating.*—Miriam (Num. xii. 14; 1 Cor. v. 13) and the Sensualist at Corinth. Such separation—1) Severs the old associations of sin; 2) prevents the occasions of sin; 3) breaks the habit of sin.

IV. *By touching.*—‘Jesus touched him.’ So the woman with the issue of blood. (Luke vii. 43.) Spiritual touch; a sudden conviction of sin; an awakening to the danger of unrepented guilt. God’s spiritual touch has great power. (1 Sam. x. 26.) 1) It opens the eyes of the blind; 2) it arouses the careless; 3) it quickens the dead.

Epilogue.—Why remain in the disease of sin with a loving Physician ready to help and cure you.

SERMON 115.

THE GOOD CENTURION.—(*Holy Gospel*, Ser. III.)

“Verily I say unto you, I have not found so great faith, no, not in Israel.”—*Matt.* viii. 10.

Introduction.—A refreshing picture is presented by this centurion of one in authority and power: not injured in heart by his high position; bearing his honours meekly and faithfully. His case shows that the grace of God is hindered by no condition or state of life. In this centurion we note—

I. *Humility.*—‘I am not worthy,’ etc. ‘By acknowledging his unworthiness, he rendered himself worthy of Jesus Christ entering not into his house only, but into his heart also.’ (S. Aug.) Deeming himself unworthy of receiving the Lord into his house, he was made worthy of a reception into the kingdom of heaven. This is real and honourable humility. There is a false humility, that feels an unworthiness which it takes no trouble to overcome, and so neglects on this plea all the means of grace. As an empty vessel to the fountain, so let the empty soul come to be filled with the streams of sacramental grace.

II. *The largeness of faith.*—‘Speak the word only.’ He wanted no sign like the Jews; his conviction was all sufficient; it was worthy of the healing; ‘as thou hast believed,’ etc. (*Matt.* xvii. 20; *Mark* ix. 23.) A man must have faith in himself to succeed in this life; in God, to apprehend and profit by the means of grace.

III. *Wisdom.*—‘I am a man in authority.’ He knew his own station: 1) not unduly exalted; 2) not unduly depressed. He felt that the Lord was high and above him; that he was above his men. True wisdom estimates all things at their proper value.

IV. *Goodness of heart.*—His servant ‘was dear unto him,’ showing how strong his attachments were for the persons with whom he had to do.

Epilogue.—Seek to imitate one so worthy.

SERMON 116.**THE PRAYER OF FAITH.—***(Holy Gospel, Ser. IV.)*

“Lord, if ‘Thou wilt, Thou canst.’—*Matt. viii. 2.*

Introduction.—If, like Alphonso, King of Arragon, we were to read the Bible through fourteen times or forty times fourteen; we should never find in it anything sweeter and more precious than this short prayer. It implied—1) Adoration: ‘worshipped Him;’ 2) Living faith in His miraculous power; 3) Firm hope in His mercy; 4) A love flowing from conformity of will. With these were implied humility, patience, sorrow for sin, abdication of self, and other graces. Mark with what effect the leper thus prayed to the Lord; also some other examples of a like prayer.

I. *Saul at His Conversion.*—(Acts ix. 6.)—Acknowledging the Lord’s power to pardon or condemn, to cast into hell or to lift up to heaven. Resignation came upon him at once; he prepares for such earnest obedience that he can say (Phil. i. 21).

II. *Abraham at the offering of Isaac.*—(Gen. xxii. 1.)—‘Behold;’ or, ‘Lord, if ‘Thou wilt, ‘Thou canst.’ (Heb. xi. 17-20.) So Isaac has passed into immortal history. With the same knife Abraham offered the ram as that with which he would have offered his son; yet although the victim was altered, his countenance changed not.

III. *Jacob at his flight into Egypt.*—(Gen. xlv. 2, 3).—‘I will go down with thee into Egypt.’ ‘Lord, if Thou wilt.’

IV. *Joab at war with the Syrians.*—(2 Sam. x. 12).—‘The Lord do that,’ etc. ‘Lord, if thou wilt.’

V. *The Three Holy Children.*—(Dan. iii. 17).—‘Our God is able, and He will.’ ‘Lord, if Thou wilt.’

VI. *Job on his misfortunes.*—(Job ii. 10).—‘Whether good or evil.’ ‘Lord, if thou wilt.’

Epilogue.—Use this prayer in times of health and strength, so as to feel it at death, which is the echo of life; and the blessed answer will be returned: ‘I will,’ etc.

SERMON 117.

THE FOUR ASCENTS.—(*Holy Gospel, Ser. V.*)

“The mountain.”—*Matt. viii. 1.*

Introduction.—The Lord descended from the Mount of Beatitude between Tiberias and Capernaum in order to work this miracle. He had been teaching and preaching on the hill. We note in Holy Scripture four ascents or mountains; of—

I. *Repentance.*—It is a mount of wailing over sin. (Joel ii. 1.) ‘Sound an alarm’ or wail, which the sinner must ascend if he will save his soul. (Haggai i. 8.) So the sinner escaping from the captivity of sin, is to bring the wood of good works to build in the soul a house for God’s glory. This is that mountain which Lot at last was obliged to flee into after he left the plain. (Gen. xix. 30.) The sinner dwells in the cities of the plain, and the Lord sends His two angels, divine grace, and His preachers, to bring the soul to the hill of safety: the mountain of repentance and holiness. As the stag flies from the hunters to the hills, so does the soul, when hunted by Satan, flee to the hill of repentance. This ascent is—1) difficult; 2) sorrowful; 3) blessed.

II. *Progress.*—The truth of holy teaching and wholesome instruction. (Ps. cxliv. 5.) When souls ‘smoke,’ being touched by the hand of divine grace, after the smoke the rain descends, and then the fruit is borne in the soul. (Exod. xx. 18; xix. 18.) Most needful to ascend the hill of teaching, whence flow the commandments which are essential for life. (Matt. xix. 17; John xiv. 21.)

III. *Perfection.*—Such was Carmel, when ascended by Elijah (1 Kings xviii. 42-45); a hill of contemplation. Such was Sion. (Rev. xiv. 1.) Such was Hermon. (Ps. cxxxiii. 3.) These hills are—1) heavenly meditation; 2) self-examination; 3) Christian perfection.

IV. *Glory.*—Beatific vision.—1) Enlightening (Ps. xliii. 3); 2) helping (Ps. cxxi. 1); 3) refreshing (Ezek. xxxiv. 13); 4) establishing (Ps. lxxxvii. 1). Mount Tabor is a type of this hill.

Epilogue.—Seek these ascents and ask. (Ps. xxiv. 3.)

SERMON 118.**THE OUTWARD PAINS OF HELL.—(Holy Gospel,
Ser. VI.)**

“There shall be weeping and gnashing of teeth.”—*Matt. viii. 12.*

Introduction.—(Ezek. xviii. 23.)—Expresses God’s desire that man should repent and be saved. He gave, also, the plagues of Egypt to be a warning; all the creatures and elements rising up to punish man. The glories of Tabor are also a type of the glory of heaven. The ‘gnashing of teeth’ refers to pain of body, and the ‘weeping’ expresses anguish of mind. Consider now that bodily pain of hell, which is represented in gnashing of teeth. These bodily pains will affect the—

I. *Eyes.*—Egyptian plague of darkness. 1) A horrible darkness, which creates fear and dread, and depresses wonderfully the spirits. 2) Horrid sights of unclean spirits; fearful forms of terror and of woe; ghastly revelations of being. 3) At the sight of torment and misery all around; sights enough to make the heart bleed will arise before the eyes. 4) The saddest sight of all: of those who are dear to us, or have been betrayed by us, so suffering. Consider the several sights of earth and heaven.

II. *Ears.*—Egyptian ‘thunder and hail.’ (Exod. ix. 23.) There—1) mocking, shouting, derisive laughter of the demons; the clamours and howlings. 2) The execrations and blasphemies of the damned. 3) The bitter laments and wailings over lost opportunity and present woe. 4) A universal cursing: children cursing their parents, and parents their children. Consider the melody of praise, and the gentle sounds of holy and loving words.

III. *Taste.*—Egyptian waters turned into blood. The rich man did not gain one drop of water. (Luke xvi. 24.) 1) Eternal hunger and thirst; 2) agonizing food (Deut. xxxii. 32, 33); 3) no genial refection.

IV. *Touch.*—Egyptian boils and blains. 1) Fire, ever burning yet never consuming; 2) sorrow, gnawing; 3) cold, freezing. Every nerve of the body strung up to the highest pitch of agony.

Epilogue.—This is that hell of which it is written. (Rev. xiv. 9-11.)

SERMON 119.

THE INWARD PAINS OF HELL.—(*Holy Gospel*, Ser. VII.)

“There shall be weeping.”—*Matt. viii. 12.*

Introduction.—Baruch’s ‘roll’ was really a message of mercy (Jer. xxxvi. 3-16), which caused the princes to fear. S. John the Baptist caused many to repent by his solemn words. (Luke iii. 9-15.) Let us ask ‘What shall we do?’ lest we come to this place of torment. We note the agonies which will there befall the inward man, which will be tormented in the—

I. *Understanding.*—This faculty will be tormented by—
1) the worm of conscience (Isa. lxvi. 24; Mark ix. 44-48); which worm is a perpetual and wasting accuser. 2) A full sense of its own powers; that which it was intended to do and now cannot do. 3) The clear knowledge of its present eternal and lost condition. All clouds of doubt and mist for ever rolled away, and the whole issues of life, death, and eternity fully and unmistakably unfolded.

II. *Memory.*—Will be roused by—1) the bitter memory of past sins rising up in condemnation; 2) the agonizing sense of past opportunities, all now past, wantonly squandered; 3) tender and longing regrets after the lost pleasures and happiness. Time, means, length of days, the mercies and pleasures manifold of this life, all now received thoughtlessly and unthankfully, will then be dwelt upon with feelings too full for expression.

III. *Will.*—Will be crucified. 1) Its impotence. It once had power; a power of life or death, now it lies crippled and helpless. Samson’s a fearful feeling, when he felt that his strength was gone. 2) Its rebellion; it cannot submit, yet will have no power to rebel: a fearful crushing humiliation. 3) Its unutterable envy of the glory of God, and of His holy saints.

IV. *Imagination.*—Will suffer, as being able to picture—
1) what is the glory and joy of heaven; 2) all the torments of hell in their worst forms; 3) the difference of state that once was possible to the now lost soul.

Epilogue.—Will any one who is called a Christian accept this as his final lot?

SERMON 120.**THE VALUE OF SICKNESS.—(Holy Gospel, Ser. VIII.)**

“There came a leper and worshipped Him.”—*Matt. viii. 2.*

Introduction.—The more I long for your salvation, the more do I rejoice to hear that you are overtaken by sickness or sorrow. Is this Christian charity? Is it wise to rejoice at another's ill? Let us look at sickness from a Christian point of view, and our answer must be ‘Yes.’ Calamity, according to the philosophers, implies a loss: as sickness the loss of health; according to Christians, the offence against God. Disease is often very useful; it affords the best possible medicine for curing the soul. We note that bodily suffering—

I. *Restrains sin.*—(Num. xiii. 2-25.) The twelve spies searched the land of Canaan, unharmed and unnoticed, and returned in safety. Joshua's two spies barely escaped with life. (Josh. ii. 3.) Why this difference? At first the inhabitants of Jericho were under a plague, and all their thought was directed to themselves; they were well afterwards, and so able to persecute the Lord's messengers. Holy thoughts, sermons, special providences, etc., are spies sent out to explore the infinite goodness of God, which in sickness are not persecuted by thoughts of sin.

II. *Teaches repentance.*—(Gen. xxii. 13.)—That ram not to be pitied; it had an easy, honourable death. Might have been devoured by wolves whilst feeding amidst the violets. A type of the worldling caught by the horns whilst indulging in the pleasures of this life: the course of sin and pleasure is stayed.

III. *Becomes a real blessing.*—(Gen. xii. 17.)—Plagued, afflicted him so, that he lost all desire to offer any violence to Sarah. Afterwards Pharaoh doubtless regarded this sickness as a real blessing.

Epilogue.—If we fall into sickness, let us bless the divine goodness, which by this remedy has recalled us from the way of perdition. Now you may grieve over pain and weakness; the time will come when you will rejoice to think of this affliction. The bed of sickness has been to you a school of grace; a beginning of amendment; a way of eternal life.

SERMON 121.

CONFORMITY TO THE WILL OF GOD.—(*Holy Gospel*,
Ser. IX.)

“Lord, if Thou wilt, Thou canst make me clean.”—*Matt.* viii. 2.

Introduction.—This poor leper felt—1) That Jesus Christ could not be compelled to act against His will. 2) That He did not know whether or not his petition was a proper one, although Jesus Christ did. 3) Whether he ought to be cleansed, but that Jesus Christ would understand his case. The Holy Spouse, describing the person of her Bridegroom Jesus Christ (*Cant.* v. 10-16), says: ‘His legs are as pillars of marble, set upon sockets of fine gold.’ The body is carried by the feet, and the mind by the will. The will of God is antecedent and consequent: dependent upon His decree and upon man’s actions. ‘To this we must submit, because it is—

I. *Most powerful.*—1) It cannot be changed by us; 2) It cannot be escaped from. So—1) Count every event, whether afflictive or not, as coming from God. Hence Joseph to his brethren (*Gen.* i. 19); hence it is to be resignedly accepted. 2) Nothing can happen contrary to God’s will. ‘His feet are marble.’

II. *Most right and absolutely just.*—‘His feet are pillars,’ as a column they stand upright and support the body. The will of God is like the tongue of a balance, it weighs all things most justly: it is the horologe of the world; it is the law of the highest, wisest, and most just God. The duty of submission. Eli (1 *Sam.* iii. 18); David (2 *Sam.* xvi. 10). God’s will ought to be to us, that which the line and plummet are to the builder.

III. *Most kind and paternal.*—Disposing all things as are best for our salvation. The King of heaven is thy Father, Who is wise, Who is good, Who can do all things. Hence the resignation of our Blessed Lord to His Father.

Epilogue.—Our loving duty is to submit to His will—1) resignedly; 2) absolutely; 3) cheerfully; committing body, soul, and spirit into the keeping of God’s holy hands.

SERMON 122.**THE LESSONS OF THE GOSPEL.—***(Holy Gospel, Ser. X.)*

“When He was come down . . . in the selfsame hour.”—*Matt. viii. 1-14.*

Introduction.—The Lord said to the centurion: ‘Verily I say unto you, I have not found so great faith, no, not in Israel.’ We can say that in no other Gospel can we find so many examples of the Christian graces.

I. *The Faithful learn*:—How they ought to honour and reverence Jesus Christ. The poor leper adored Him, so ought we:—1) In outward acts of worship. 2) In inward submission and resignation of soul, saying with the Holy Children (*Dan. iii. 17*). Our service of God is of love, not for reward: we willingly accept His decrees.

II. *Infidels learn*:—How to treat Jesus Christ. 1) The heretical Jew says: ‘Lord, if thou wilt, Thou canst,’ etc., confessing His divinity and omnipotence. 2) The heathen centurion: ‘Lord, I am not worthy,’ etc., acknowledging His Almighty power; implying ‘if I can command men, how much more canst Thou command all creatures.’

III. *The Great learn*:—A lesson of humility—1) From Jesus Christ, who condescended: 1) to touch the defiled leper; 2) to say, ‘I will come and heal him.’ 2) From the centurion, a man in position and authority: ‘Lord, I am not worthy.’

IV. *The humble and object learn*:—A lesson of hopefulness of the love and kindness of Jesus Christ towards them. Jesus Christ descended from the Mount and touched the leper; He did not go to the centurion’s house. Elisha did not come down to Naaman. (*2 Kings v. 10.*)

V. *The Rich learn*:—To expend their riches in doing good, from—1) Jesus Christ, Who expended the riches of His power in healing the leper; 2) from the centurion, who, although a foreigner, had built the Jews a synagogue.

VI. *The Poor learn*:—A lesson in gratitude. 1) From the leper, who could not hold his peace, and who readily offered his prescribed gift. 2) Of entire resignation to God’s will.

VII. *Masters and servants learn*:—The former, care and thought for their inferiors; and the latter, a hearty and willing obedience and service.

SERMON 123.

SUBORDINATION.—(*Epistle*, Ser. I.)

“Let every soul be subject unto the higher powers.”—*Rom.* xiii. 1.

Introduction.—No insubordination is allowed in heaven; want of subjection is one of the great discomforts of earth. We are all under ‘the higher powers.’ The monarch himself is under the higher ‘power’ of God. It belongs to those in power to govern their inferiors, which is to move them to some end. The moved are necessarily in subjection to the mover, who has a twofold excellency of both the power and office of governing; and is therefore worthy to receive both honour and obedience. Three grounds for our due subordination—

I. *Legal.*—The law demands that a certain honour and respect be paid to those who are in authority. A nation, church, or army without this just and legal discipline would soon fall into disorganization. As subjects we are bound to be subject to the highest powers of the law; as Christians, to those whom God hath set over us in the Gospel; as individuals, to those who are our elders.

II. *Moral.*—Moral subordination and subjection is that esteem and respect which we render to those whom we feel to be superior to ourselves; feeling our own ignorance in the presence of their learning, our own unworthiness in the presence of their goodness; our own imperfections in the presence of their higher gifts. Real greatness ever demands and receives that moral submission which is made before it.

III. *Loving.*—Homage and subjection of heart, as well as of mind and body, when the energies and affections of an earnest nature are prostrated before the object of its veneration.

Epilogue.—Our subjection implies a debt of honour to rank; of fear to power; of obedience to rule: of tribute to labours and cares.

SERMON 124.**OBEDIENCE.—(Epistle, Ser. II.)**

“Let every soul be subject unto the higher powers.”—*Rom. xiii. 1.*

Introduction.—Our Blessed Lord taught obedience in act, the obedience to His Father’s will. (Phil. ii. 5-9.) He taught obedience in word. (Matt. xix. 17.) Servants obey for wages; we obey to obtain eternal glory. Paradise was closed by Adam’s disobedience; it was opened by His perfect obedience.

I. *Obedience is necessary to obtain eternal life.*—(Matt. vii. 21; 1 John v. 3.) It implies that our minds are brought into harmony with the mind of God.

II. *Obedience is the bridge of Heaven.*—It has ten arches. 1) Confidence in God. (Exod. xxx. 2.) 2) Obedience in words. (Ib. 7.) 3) Reverential service. (Ib. 8.) 4) Parental observance. (Ib. 12.) 5) Brotherly concord. (Ib. 13.) 6) Personal purity. (Ib. 14.) 7) Neighbourly friendship. (Ib. 15.) 8) Prudent speech. (Ib. 16.) 9) Purity of heart. (Ib. 17.) 10) Purity of mind; not covet his wife. (Ib. 17.)

III. *Obedience makes us friends of Jesus Christ.*—(John xv. 14.) Such friends to whom the future inheritance of glory is promised.

IV. *Examples of obedience.*—It made S. John to be loved by Jesus Christ for (John xiv. 23); S. Peter to be blessed. (Matt. iv. 18-20.) The disciples to be accepted. (Matt. xix. 28.)

V. *Obedience triumphs over the will.*—(Matt. xxvi. 42.) It forms the most perfect discipline for the purification of the will.

Epilogue.—No holiness is possible without obedience: as we become obedient we become holy; as we become holy we become like God. Obedience restores in us that likeness of God which man lost at the Fall.

SERMON 125.

THE SHIP OF THE SOUL.—(*Holy Gospel*, Ser. I.)

“The ship was covered with waves.”—*Matt.* viii. 23.

Introduction.—The sea is this tempestuous world; the ship is the human soul. 1) Ships are lighter than the water in which they float; so is the soul above the world. (*Phil.* iii. 20; *Rom.* viii. 38, 39.) 2) Ships are narrowed before and behind; so is the soul narrowed on entrance into the world lest it should be too much inflated by earthly affections; it is narrowed at the end, to enable it to attain to so narrow an egress; for the sinner is constrained amongst the dead. 3) Ships are convenient for use; carrying away riches from point to point: graces, prayers, vows and examples, carry thoughts from earth to heaven. 4) Ships are easily led and guided by a small rudder, just as the human heart is often governed by very slight circumstances. Lastly, the ship of the soul is moved—

I. *By the wind.*—Impelling afflictions; which the sail of the will receives humbly and willingly. Murmuring at affliction implies a contrary wind. David failed not under Saul's persecution, but gained the kingdom. Pharaoh hardened his heart under the plagues, and lost his throne and life.

II. *By the oars.*—The exercise of good works; which are commanded by Him to whom the waves are obedient; praying in times of labour and tribulation, ‘Lord, save us, and He makes ‘a great calm.’ Jehoshaphat and Ahab go up to recover Ramoth Gilead. (*1 Kings* xxii. 29.) The City of Refuge is security of conscience. (*Joshua* xx. 8.) Jehoshaphat is preserved. (*2 Chron.* xix. 2, 3.)

III. *By the current of the stream.*—The gliding away of time, riches, pleasures, knowing that ‘the fashion of this world passeth away.’ Willingly or unwillingly, we are all carried onwards to death which is the true port of either heaven or hell.

VI. *By the drawing of the ship.*—Sailors or tugs have to tow the ship; so we are drawn by prayers, teachings, and examples. God draws us by large benefits, by exquisite torments, by infinite promises.

Epilogue.—Commit thy way unto the Lord, and He shall bring it to pass.

SERMON 126.

THE SHIP OF REPENTANCE.—(*Holy Gospel*, Ser. II.)

“When He was entered into a ship His disciples followed Him.”—*Matt.* viii. 23.

Introduction.—It often happens that when any one sets out on a course of repentance, grievous temptations agitate him: God, too, does not immediately liberate him. Fervent prayer is the only resource of the penitent, who must hold his ground against all temptation until he finds compassion from God, Who then gives to him such a measure of His grace that he becomes a wonder to himself.

I. *Repentance is a ship.*—By which man is transported to the port of salvation; which port cannot be gained but by this ship, and they who do not use it are lost in the waters of hell. Ark of Noah a type of the ‘Ship of Repentance.’ S. Chrysostom notes a difference. The animals in the Ark came out as they went in with unchanged natures; whereas the penitent comes out of this Ark a changed man; ‘all things for him are become new.’ In this ship of repentance Chrysostom says men are changed to angels, being purified in body and soul. (2 Cor. v. 13.)

II. *A ship in storm.*—Great temptations often afflict the penitent: ‘a great tempest.’ Sometimes by—1) God’s sending (2 Cor. xii. 17); 2) His permission (*Matt.* xxiii. 34); the rains from God and the floods of persecution from man. (*Matt.* vii. 27.)

III. *A ship forsaken.*—Devoid of divine help. ‘He was asleep.’ 1) God ever sleeps towards those in hell, delivering the lost to eternal oblivion. 2) God ever watches in heaven. (Ps. cxxi. 4.) 3) God on earth is sometimes watching, at other times not. This uncertainty sorely tries His servants.

IV. *A ship in despair.*—The fervent prayer is made, ‘Lord, save us.’ The great tempest led to great fear; the fear to earnest prayer; the prayer to a miracle; and a miracle to faith and wonder.

V. *A ship in quiet waters.*—‘There was a great calm.’ Cloud and storm and waters; doubt, temptation, and tears all taken away. A change from 1) Bitterness to sweetness; 2) from difficulty to ease; 3) from storm to calm.

Epilogue.—Oh! enter this ship, and so find your true rest.

SERMON 127.

THE SHIP OF THE CHURCH.—(*Holy Gospel*, Ser. III.)“He was entered into a ship.”—*Matt.* viii. 23.

Introduction.—God formerly built the ship of innocence, in which He placed Adam, that he might sail in it to the heavenly country. This ship Adam wrecked by his sin. God then built the ship of the Synagogue, which He loaded with earthly wares, for the Jews were promised temporal blessings only. This second ship also suffered shipwreck by the crucifixion of Jesus Christ its Pilot. God now made a third ship, the Ship of the Church; small in the beginning: few believers; large in the middle: many faithful; narrow at the end: few confessors in the time of Antichrist. ‘The Church furnished with a faithful pilot steers with a blessed course through the sea of this world.’ (*Chrys.*) We note concerning this Ship of the Church—

I. *The sea of time.*—This world is a dangerous sea, in which many suffer shipwreck; being submerged in—1) deadly sin; 2) the love of the world; 3) the habit of sin, enclosed and absorbed.

II. *The Pilot.*—This ship cannot wholly suffer shipwreck, although the Heavenly Pilot often allows the storms to arise; for (*Job xxxviii. 8*), that man may ever fear and hope in God. The angels in heaven, Adam in Paradise, Judas in the school of Jesus Christ, all fell; yet the ship itself will be preserved.

III. *The mast.*—The wood of the Cross. The maritime cedar produces a fruit which is warm, temperate, and cooling in different parts. Warm, consuming sin; (*Heb. xii. 29*); temperate, softening all excess; cooling, to the lust of the flesh.

IV. *The sail.*—Evangelical doctrine which is suspended upon the Cross. S. Matthew especially unfolded the deeds, S. Luke the sufferings, S. Mark the Resurrection, and S. John the Divinity of our Lord Jesus Christ.

V. *The wind.*—God the Holy Ghost. (*1 Kings xix. 11.*)

VI. *The haven.*—Is heaven. (*Isa. xxxii. 18.*)

SERMON 128.

THE SEA OF THE WORLD.—(*Holy Gospel*, Ser. IV.)“He arose, and rebuked the winds and the sea.”—*Matt. viii. 26.*

Introduction.—Just so did our Blessed Lord rebuke the storm of this world’s sin, and the sea of this world’s life and dealings. All the fret and strife of life when rebuked by Him are quieted by the awe of a loftier and a diviner presence. This world and life is likened to a sea for—

I. *It is soon aroused.*—The sea quickly changes from calm to storm. The world from prosperity soon passes into adversity. Its calms are treacherous. This world and life present a most inconstant state.

II. *Its state is ever changing.*—The waves of the sea are either elevated or depressed; they are ever changing relative situations. So in the world men are raised; the high to meet with a severer fall. (Ps. xxxvii. 35, 36; lxxiii. 18; Job xxx. 22.)

III. *It casts forth her dead.*—The world rejects those who are dead to it; it casts them forth from her pale. (1 Cor. iv. 13.)

IV. *It ends in barrenness.*—Rock or sand bounds the sea; both are unfruitful. The world’s service ends in vanity and profitlessness. (Rom. vi. 21.) End of Wolsey.

V. *It is most dangerous.*—Offers many shipwrecks. How few pass over the sea of life uninfluenced by its dangers!

VI. *It is not an abiding place.*—We use the sea as the means of passing over to other countries; not for a resting-place. So is this life. (Heb. xiii. 14.)

VII. *Man cannot live in the sea.*—No true life for man in this world; he dies unless he gains the port of salvation. (Ps. cxliii. 10; Rom. ix. 16.)

VIII. *It is never filled.*—(Eccles. i. 7.)—The world is still poor with its transitory blessings; neither riches, pride, nor love satisfy.

Epilogue.—Pass with Jesus Christ over this sea, and the port of heaven will be thine.

SERMON 129.

A GOOD CONSCIENCE.—(*Holy Gospel*, Ser. V.)

“He was asleep.”—*Matt.* viii. 24.

Introduction.—We never read of our Lord sleeping save during this storm. Origen says He slept as being tired, to prove Himself to be very man. S. Chrysostom, to try the disciples’ faith, not by necessity, but willingly. S. Hilary, to show that He sleeps with our sleep, and watches when we are keeping vigil because of sin. S. Ambrose, to teach us how a good conscience is free from fear. This was the tranquillity of a good conscience. We note of a good conscience that—

I. *Nothing disturbs it.*—(*Prov.* xii. 13.)—It is secure under all circumstances, and prepared for every event. S. Hilarion fell among thieves. ‘Are you afraid?’ ‘No, I have nothing to lose.’ ‘Do you not tremble for your life?’ ‘I have long been prepared to die.’

II. *It is a green bed.*—(*Cant.* i. 16.)—S. Peter in prison, sleeping amidst the guard. (*Acts* xii. 6.) Nebuchadnezzar dreamed upon his bed, adorned with ebony, ivory, gold, etc. (*Dan.* iv. 5.) As the labourer presses his couch with a sense of rest, so the afflicted of the world rest in a good conscience towards God.

III. *Most to be prized at the end of life.*—(*Mark* iv. 30.)—He was asleep in the hinder part; neither in the bow, nor in the middle, but in the hinder part; signifying that a good conscience chiefly rejoices in the end of life; for we carry our conscience with us under every change of state and condition, happy to rest in death upon that which has supported us in life.

IV. *Forms a sacred banquet.*—A lectisternium, or spreading of a funeral banquet which we spread to Jesus Christ by the offering of our bodies, souls, and spirits to Him. We can sleep under the laurel of a good conscience, which the lightning does not touch. A restless conscience is a bad pillow indeed.

Epilogue.—Let us cultivate a conscience—1) void of offence; 2) tender and loving; 3) at peace with God.

SERMON 130.

THE SAVIOUR'S SLEEP.—(*Holy Gospel, Ser. VI.*)

“He was asleep.”—*Matt. viii. 24.*

Introduction.—‘O marvellous, stupendous event! He Who never sleeps, slept. He Who governs heaven and earth now, is sleeping.’ (Orig.) The Lord slept to awaken the fears of His disciples, and to show them how needful it is to be watching at all times. Alas! we fear not, suffering as we do greater spiritual danger than the disciples; and the Saviour seems to sleep in us when—

I. *We grow lax in holiness and faith.*—God acts towards us as we act towards Him: as the dancer is regulated by the instrument, so is God regulated by man’s holiness and faith. Jesus Christ sleeps in the souls of the faithless and the unholy. ‘Mercy’ corresponds with ‘hope’ in faith. (Ps. xxxiii. 22.) No flood of water without first striking the rock; for Moses had some doubt of God’s power. (Num. xx. 10.) Joseph was left two years in prison for trusting in the chief ruler rather than in God. (Gen. xl. 23; xli. 1.) The woman with an issue of blood was more commended than Jairus, and the centurion most of all.

II. *He subjects us to trial.*—Subjected to a trial of—1) faith: 2) steadfastness; 3) strength: the Lord seems to sleep. (Ps. xlv. 24.) He seemed to be asleep to the sufferings of the Israelites in Egypt, yet. (Exod. ii. 24.) So our fears are awakened. He seemed to sleep to the sad condition of the Jewish Church (Rom. ii. 4); His anger, too, is hidden for a time. (Amos viii. 7.)

III. *When we forget Him.*—When we forget Jesus Christ He seems to forget us. (1 Sam. xii. 9.) Absalom could only obtain Joab’s intercession by setting his field on fire. (2 Sam. xiv. 30-33.) So God calls us to a remembrance of Himself when we forget Him.

IV. *When we sink into deadly sin.*—When we fall into the fatal sleep of sin the Saviour seems to sleep, leaving us to the fearful consequences of our guilt.

Epilogue.—Watch and pray ever that the Lord may be wakeful, and watchful over sins; crying. (Ps. xlv. 23.)

SERMON 131.

THE THREE ASYLUMS.—(Holy Gospel, Ser. VII.)

“He was entered into a ship.”—*Matt. viii. 23.*

Introduction.—We note our Blessed Lord entering into a ship in this day's Gospel, doubtless as a refuge from the crowd. (Luke v. 1.) He also fled to the desert (Luke v. 16), when He needed to gain special health and strength from His heavenly Father. To avoid the force of men, He fled to the mountain. (John vi. 15.) The ship, the desert, the mountain, were three refuges of the Son of God, and they signify resignation, innocence, and hope.

I. *Resignation.*—The ship which is borne by wind and wave aptly signifies resignation. Entering into this ship we lose all fear, so skilful and faithful is our Pilot, Jesus Christ. This ship is a refuge from—1) ‘fear,’ Said S. Chrysostom in exile, ‘Jesus Christ is with me, whom shall I fear?’ 2) Affliction. So David could have defended himself from the sword and the famine, but he rather trusted in God. (2 Sam. xxiv. 14) 3) Contradiction. When things go against us, they come all right if we submit to the will of God.

II. *Innocence.*—The wilderness of a good conscience is a secure place of refuge. David longed for it. (Ps. lv. 6.) As the dove flies from the haunts of men, so do the holy fly from profane conversation. The pure conscience is a place in the deep recess of the heart, and is known to God alone. It is—1) a good witness (1 Sam. xxiv. 12); 2) a wall of defence (Isa. xxxviii. 3); 3) a meeting-place of God. (Matt. v. 8.) Hence the Lord protects those who can so meet Him. (Exod. xiv. 14.)

III. *Hope.*—The mountain signifies elevation of heart to heaven. 1) Hope in a present help and providence. Abraham. (Gen. xxii. 8; Rom. iv. 18.) 2) In future retribution and glory. (Exod. xv. 17.) Shadowed forth at Transfiguration. Job hopes. (Job xix. 12-19.) Yet (Ib. 26-28.)

Epilogue.—May we follow Jesus Christ in these asylums when trouble, persecution, and anguish come upon us. Living His life may we find His refuges.

SERMON 132.

CONFORMITY TO THE DIVINE WILL.—(*Holy Gospel*,
Ser. VIII.)

“He was asleep.”—*Matt.* viii. 24.

Introduction.—A great contrast between our Blessed Lord and His disciples during the storm. He calmly sleeping, they overcome by terror and fear. So with Jonah. (Jonah i. 5.) Thus soundly sleeps every one who commits himself unreservedly into God’s hands. Knowing no will but His will, such rest in safety. Happy to sleep like Jesus Christ, and not to be subject to the fear which possessed His disciples. His conformity to the Divine will is—

I. *A most acceptable sacrifice to God.*—1) The other sacrifices we offer, our gifts, or our possessions, are things without us, in this one we offer ourselves. 2) In other sacrifices we deny ourselves in part, offering to Him obedience, patience, and yet keeping something back from Him; in this we offer Him our whole self. We see a bird, but it allows us only a sight of itself; we seek to seize it, and it flies away. So, many of us show God a sight of submission in cheerfully resigning our possessions, but when He desires ourselves we strenuously resist Him. Like the poor man who offered himself to *As-chines*, so did S. Paul offer himself to God. (Acts ix. 6.)

II. *It obtains singular graces.*—1) The quiet visitation and tarrying of God. Abraham’s sacrifice. (Gen. xxii. 15.) 2) The granting of its requests. (Matt. viii. 2.) 3) Heavenly reward. (Matt. xix. 38.) ‘Followed me,’ in entire resignation to the will of God.

III. *A compendious path of perfection.*—A ‘summary’ of the Christian life, and a compendium of all grace. A three days’ journey to heaven. (Exod. v. 3.) Purifying the first day; enlightening the second; uniting with God the third.

IV. *A tranquil state of mind*—Christ trusts implicitly in God’s providence: like S. Paul in shipwreck; S. Peter sleeping in prison; Jacob sleeping on his stone pillar.

V. *It makes a heaven upon earth.*—1) It brings God so nigh; 2) it confers the highest blessings; 3) it makes all things work for good.

Epilogue.—If we desire a peaceful end, we must conform ourselves to God’s will.

SERMON 133.

THE USES OF TEMPTATION.—(*Holy Gospel*, Ser. IX.)

“There arose a great tempest in the sea, inasmuch that the ship was covered with the waves.”—*Matt.* viii. 24.

Introduction.—Our Blessed Lord bade His disciples pray. (*Matt.* vi. 13.) Did He now lead them into it? No, He only permitted them to be subject to a trial, from which there was an easy way of escape. One thing to suffer temptation, another thing to be overcome by it. Jesus Christ permits us to be tempted, since temptation—

I. *Teaches humility.*—Temptation is a balance for righteousness, like the ballast of a ship; it must not be too heavy to plunge us into desperation; not too light to allow us to become proud and puffed up. S. Paul's thorn in the flesh taught him real humility. One temptation is often a wedge by which to overcome another which is more dangerous. It—1) reveals our weakness; 2) it implies a conflict; 3) it tests our real strength of resistance.

II. *Teaches self-knowledge.*—Proving whether we are firmly established or not in the grace of God. We often know not what we can do; but temptation teaches us what we are. Inspired by a firm confidence in God, David went forth to meet Goliath, but he afterwards said. (*Ps.* xxx. 6-7.) The workings of temptation reveal our inward springs of action.

III. *Excites us to higher graces.*—1) A stimulus urging us onwards to greater victories; 2) herbs grow in wind, and temptation confirms the soul in strength; it braces the powers for good.

IV. *A wholesome exercise.*—It keeps us from growing torpid or indolent, and resting on earth as if we had gained our heavenly home. The righteous ever pray for due temptation and discipline; not to be taken out of it, but to be preserved from the evil of the world.

V. *It leads to a glorious deliverance.*—(*Isa.* liv. 17.) Cases of Job, Joseph, Abraham, etc.

Epilogue.—Regard temptation as allowed to perfect the Christian life.

SERMON 134.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*, Ser. X.)

“When He was entered into a ship . . . out of their coasts.”—

Matt. viii 23-34.

Introduction.—Our Blessed Lord marvelled at the centurion's faith. (*Matt. viii. 10.*) The disciples marvelled at the Lord. (*Ib. 27.*) Let us wonder at the marvellous works of Jesus Christ, and note—

I. *The Goodness of Jesus Christ.*—He delighted to help and comfort His disciples, whilst they were in this fear and trouble; to bring them to a knowledge of Himself. Had the tempest not have arisen, no occasion could have arisen for His loving intervention. He slept whilst He permitted the wind of temptation to blow upon Adam and Eve in Paradise, and then He came to their rescue at the Incarnation. ‘He judged it better to bring good out of evil, than to restrain all evil.’ (*Aug.*)

II. *We are nothing without God.*—God is in the world as the captain in the ship, the driver in the chariot, the precentor in the choir, the law in the city, the commander in the army. He sleeps, and all goes wrong. God tolerates sin, as the leopard bears the monkeys about him until they are tired; he then, after feigning himself dead, rises up and devours them. (*Isa. xlii. 14.*)

III. *Dangers are on every side.*—The Lake of Gennesareth was very small, yet it contained a great storm; so in this short life there are strong agonies; great temptations; mighty conflicts; vast interests are at stake. The Dead Sea is calm and lifeless: a dead life knows neither joy nor sorrow.

IV. *The Righteous are secure.*—They sleep with Jesus Christ amidst all dangers and storms in quiet and security. (*Ps. xxiii. 4.*) While the wicked. (*Isa. lvii. 20.*)

V. *The audacity of men.*—Without thought and doubt they place themselves upon the sea of danger and temptation, having no care and no hope in God's love; no trust in His providence.

VI. *The Power of God in the world.*—The creatures are all subject to God. ‘What manner of man?’ Yet man. (*Isa. l. 2, 3.*) God now warns; afterwards He will punish.

SERMON 135.

THE GARMENT OF COMPASSION.—(*Epistle*,
Ser. I.)

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies.”—
Colos. iii. 12.

Introduction.—As boys who are chased when robbing an orchard often spoil their clothes, so the clothing of the mind was spoilt when our first parents ate the forbidden fruit. (Luke x. 30; Rev. xvi. 15.) Lack of spiritual raiment is more to be dreaded than that of bodily clothing. Adam and Eve blushed when deprived of the garment of innocence; they were not ashamed before the fall. The garment of grace is recovered in Baptism; to be preserved with all due care against the judgment of the Great Day. The faithful are fairly clothed with divine grace, because of their dignity, their holiness, and their friendship with God. Many different raiments we will mention, now compassion only—

I. *Piety or inward compassion.*—This appertains to the elect. It was the clothing of Jesus Christ. (Luke i. 78.) Those so clothed are worthy of God. (Matt. v. 5; xxv. 34-37.) This clothing belongs especially to the faithful who are so compassionately called to so great a dignity, and who are bound to show a like grace to others. Pity is natural to man: no grace so acceptable as compassion in this sorrowful world. (Philip. ii. 1.)

II. *Outward compassion.*—This appertains to the holy: it is an exterior piety, that leads one soul to sympathize with another. Its effects are—1) benignity, which leads to help (Eph. iv. 32); 2) humility, in administering with our hands (John xiii. 14); 3) patience, in enduring at another's hand (1 Pet. iii. 9); 4) sympathy and mutual aid (Gal. vi. 2; Rom. xv. 1, 2); 5) pardon, in forgiving offences (Colos. iii. 13; Eph. iv. 32).

Epilogue.—As children of nobles have fairer clothing when they grow up, so ought we when we attain to the measure of the stature of the fulness and love of God.

SERMON 136.

COMPASSION.—(*Epistle*, Ser. II.)

“Put on therefore, as the elect of God, bowels of mercies, kindness.”—
Colos. iii. 12.

Introduction.—All grace makes us like God. We may be like one another in gait, hands, disposition, feet, etc., and a likeness of countenance is the most manifest resemblance of all. The face of God towards man is one of infinite compassion. The great compassion of Jesus Christ in leaving heaven, and in taking our nature upon Him, and suffering all for us that He did. Of God. (Ps. cxlv. 9.) It is God’s highest work. Hence the command of the Lord. (Luke vi. 36.) Compassion chiefly shows itself in four ways—

I. *In giving liberally.*—As the sun distributes his warmth, the moon and the stars their little light, the air supplies our breath, the showers give us our water, so we learn that all creation is dowered by God to return their blessings to man. Shall man thus highly enriched beyond all others give nothing in return? (Acts xx. 35; 2 Cor. ix. 7, 8.) We ought to give liberally, lest God withdraw His mercy and kindness from us.

II. *In lending without gain.*—To lend is often more merciful than to give, if we lend without usury and with no hope of gain: to lend out of compassion, so as to afford real help. (Ps. cxii. 5, 6.) Thus doing a blessing here, and an hundred-fold hereafter. David’s experience. (Ps. xxxvii. 25.)

III. *In restoring fully.*—All wages, tithes, legacies, etc., not to will these things to be done, but to do them. (Lev. xix. 13.) To restore love when stolen from the heart. (1 John iv. 11.) The Lord said to the unmerciful servant. (Matt. xviii. 32.)

IV. *In serving promptly.*—Following the example of Jesus Christ. (Matt. xx. 28; Gal. v. 13.)

Epilogue.—To show mercies and kindness is to be like Jesus Christ.

SERMON 137.

THE FAITHFUL SERVANTS.—(*Holy Gospel*, Ser. I.)

“Wilt thou then that we go and gather them up?”—*Matt. xiii. 38.*

Introduction.—Though the servants of the householder may have laid themselves open to the charge of being over zealous, still they are highly to be commended. They slept according to the demands of nature, and when their day's work was ended; yet when they saw the result of an evil work done long ago—

I. *They wondered.*—‘Sir, didst thou not sow good seed in thy field?’ 1) They noticed the tares. Some are wholly careless; sin grows up and they regard it not; they shut their eyes to the work of Satan in the world. 2) They inquired. They turned their observation to account; they sought to know the origin of this misfortune. So should we judge and examine ourselves: notice the growth of every evil plant, and trace it to its root.

II. *They were angered.*—Sorry and vexed to find their master's field so spoiled and marred. So are all who love the Church grieved, whenever the tares of heresy, or schism, or impurity spring up in her. (2 Cor. xii. 20; Philip. iii. 18, 19.) So ought we to be angry with ourselves when we see the tares springing up; to be angry at—1) our weakness; 2) carelessness; 3) unfaithfulness to God.

III. *They proposed a remedy.*—They felt that something ought to be done; like David they asked (Ps. lxxiv. 1-4; lxxix. 1-6), and thought of what they did do at once. So S. Paul at his conversion. (Acts ix. 6.) To—1) undo the work of sin; 2) show fruits meet for repentance. An idle regret is idle indeed; it leads to nothing, and leaves us worse than we were before.

Epilogue.—1) Daily look for tares in the field of the heart; 2) feel towards them, as did these servants in the Gospel.

SERMON 138.

THE SOIL OF THE SOUL.—(*Holy Gospel*, Ser. II.)

“Didst thou not sow good seed in thy field?”—*Matt.* xiii. 27.

Introduction.—The good husbandman sows in due season his field with wheat, oats, barley. As David. (Ps. cvii. 37.) Jesus Christ planted in the vineyard of His Church the seeds of charity, gentleness, and purity; the devil comes in and sows the tares of envy, covetousness, and sensuality. The soil of the heart has by divine grace to be submitted to four processes.

I. *To be ploughed.*—The hard, sterile soil of the soul has to be broken up by the spiritual plough—1) Of contrition; its clods of sensuality, avarice, etc., all dispersed. 2) Of sorrow; making furrows in it, in which the seed can rest. 3) Of good resolution; when the inward thoughts and desires are turned upwards by the plough of confession. (Gen. xxix. 1-8.) Jacob at the well at Haran. Jacob is the sinner, who supplants his sins by repentance, and coming into the field of contrition finds a fountain of mercy in Jesus Christ (Cant. iv. 12); ‘sealed’ up by the stones of sin; which seal, the acknowledgment of sin breaks open, and the waters flow.

II. *Dressed.*—This dressing, which so enriches the soul, consists of—1) a remembrance of former sins; 2) meditation upon the four last things, especially death and judgment. A Roman general had his shroud borne before him in his triumphal processions. Oh! how we all pass away! the wise, great, and brave from our midst.

III. *Watered or irrigated.*—The soul must be watered by the tears of contrition. Without this the soul is as in (Ps. lxiii. 1.) Achsah’s land was dry; she asked for springs. (Judges i. 15.) So the soul is sterile without tears; it needs the ‘nether springs’ of the present, and the ‘upper springs’ of the future.

IV. *Sown.*—(2 Cor. ix. 6.)—So the blessing of Isaac and Esau. Our heavenly Father blesses us threefoldly.

Epilogue.—So prepare the soil and sow, in order that we may hope for life everlasting.

SERMON 139.

THE FREEDOM OF THE WILL.—*(Holy Gospel,
Ser. III.)*

“Didst thou not sow good seed in thy field? from whence then hath it tares?”
Matt. xiii. 27.

Introduction.—God sows the soul of man with good seed, why then does He permit the devil to sow tares amongst His wheat? God is not the author of sin, but He has endowed man with a free will, and for the exercise of this, He places him in a state of probation. It is, after receiving this gift of God, man's own fault if he lapses into sin. God endowed man with free will for—

I. *The perfection of the universe.*—The perfection of the universe demands that there should be one creature in it with a free will, one fitted for governing all the rest. This creature is man, who is God's image and representative. God's representative ought not to be governed by a law which is—1) absolute; 2) crushing; 3) irresponsible. Creation would be an incomplete work if liberty of thought and action had not been granted to man.

II. *For the greater glory of God.*—Who holds man shut in by the confines of His Providence, which Providence man can neither destroy nor change; therefore no one who is left to his own will can escape the hand of God, for he falls either into His mercy or His justice.

III. *For the glory of man.*—‘Man can sin, not that he should sin, but that he might appear far more glorious since he did not sin when he could.’ (Bern.) It is a glory to man to triumph over the weaknesses and infirmities of his nature.

IV. *For the delight of God.*—(Prov. viii. 31.)—No pleasure in a forced obedience and a constrained imitation; but we delight when any one from love tries to be as we ourselves are. So God gave free will to man that His creatures might please Him in their exercise of it.

V. *For the exercise of man.*—Cases of Joseph, Balaam, fulfilling (Luke ix. 23), by which He is—1) Strengthened; 2) humbled; 3) taught self knowledge; 4) earns a reward.

Epilogue.—Pray that this great gift may be used and not abused.

SERMON 140.**WHY GOD PERMITS SIN.—(Holy Gospel, Ser. IV.)**

“Sir, didst thou not sow good seed in thy field? from whence then hath it tares,”
Matt. xiii. 27.

Introduction.—Whence is there sin in the world? ‘An enemy hath done this.’ Why, O Lord, seeing this, didst Thou permit it? (Hab. i. 13, 14.) It may be that the Lord does not fear the effects of sin: that He would rather rescue man when fallen, than keep him from falling. Certain it is that the Lord is stronger than Satan, and that He allows sin to exist in the world, when He could hinder it, for sure, wise purposes of His own: as for instance, for—

I. *The good of sinners themselves.*—1) That sinners may learn how weak, vile, needy, blind, and miserable they are. Stags swallow serpents when they have worms in their veins, enduring a greater evil for the time being, and they are cured when after doing so they drink water. Our worms in the veins are our thoughts of sin. We fall into one deadly sin, and then drink for our healing the waters of repentance and grace. 2) That falling into a smaller sin may prevent a greater lapse. 3) That the lapsed may arise: a) wiser; b) humbler; c) more cautious; like S. Peter after his fall.

II. *The good of others not sinners.*—1) That they may learn the lessons of holiness by seeing the sins of others and their consequences. (Num. xvi. 34.) 2) That the example of sin may lead them to press forward towards holiness. ‘Their iniquity is my lesson.’ (Ign.). The plagues of Egypt weaned the people from Goshen. 3) That the law of contrast may order their lives, which they desire may be as unlike those of these sinners as possible.

III. *The good of the universe.*—1) The creature is more perfect having freedom of the will to sin or not. If Adam had not sinned, no Incarnation or redemption needed. 2) That grace may shine in contrast with sin.

IV. *The greater glory of God.*—Sin reveals this—1) by supreme dominion; 2) goodness and justice; 3) power; 4) perfect wisdom.

Epilogue.—Turn sin to a useful and a holy account.

SERMON 141.

PARENTAL DUTY.—(*Holy Gospel*, Ser. V.)

“Bind them in bundles to burn them.”—*Matt. xiii. 30.*

Introduction.—Such things as tares, sticks, flax, etc., are more easily burnt in bundles, and are tied together before being cast into the fire. As the Angels gather the tares in bundles so will they gather like sinners together: the proud with the proud; the sensual with the sensual; the unbelieving with the unbelieving; the superior with the inferior, who have fallen by their means. So will the parents and children be bound in bundles for the eternal burning if they are convicted of like sins. Better never to have had children than to be separated from them for all eternity; better to be separated from all eternity than to be bound with them for the eternal burning. Children must be—

I. *Guarded carefully.*—Jethro's care for his daughters. (*Exod. ii. 16-20.*) He noticed when they came in and went out. Every action of a child is important to a parent.

II. *Restrained firmly.*—Eli did not do this (*1 Sam. iii. 13*), and he perished miserably when his children were slain. Sen-nacherib, a cruel man, slain by his sons, who had learned their father's lesson. (*2 Kings xix. 37.*)

III. *Corrected lovingly.*—1) Not in anger and haste; 2) not in revenge; 3) not primarily to punish, but to lead onwards to a better way.

IV. *Cherished freely.*—1) Weakness to be strengthened; 2) failings to be made some allowance for; 3) every noble and healthy faculty to be exercised.

Epilogue.—(*Jer. vii. 17, 18.*)—Fearful example of mutual sin. O Christian soul! do you hear these things and tremble not? Do you see that bundle tied together for the burning? O Parents! be wise by others' losses; love your children for eternity, and bring them up in the nurture and admonition of the Lord.

SERMON 142.

THE SOUL'S SLEEP—(*Holy Gospel*, Ser. VI.)

“While men slept.”—*Matt. xiii. 25.*

Introduction.—This parable speaks of the nearness of Antichrist, and of the extreme danger of not watching for his approach. Sleep is a great and merciful provision of God; whilst undue sleep of the soul is a parody upon this natural blessing. How is this deadly sleep of the soul caused?

I. *By intellectual ignorance.*—Which closes the eyes of the soul and causes it to sleep. It was against this sleep that David prayed. (Ps. xiii. 3.) Sin and Satan come, attack, and conquer those who are sleeping in an ignorant security. (Isa. lvi. 9-12.)

[For the lamentable effects of this ignorance see the Fifth Sermon upon the Gospel for the Sunday after the Ascension, No. CCCLVI.]

II. *By spiritual negligence.*—Those who do their business carelessly and negligently are said to sleep. Different from God. (Ps. cxxi. 4.) Gog, or sin, plans the scheme of his attack upon those at rest. (Ezek. xxxviii. 11.) A vast spiritual negligence will precede Antichrist. [See Sermon XX., division V.]

III. *By abundant sin.*—Men sleep in deadly sin; and sleeping bring forth no fruits meet for repentance. (Eph. v. 14.) Sleep is a true and perfect image of sin. [See Sermon No. II.]

Epilogue.—Shake off this damnable sleep. Your enemy, the devil, comes to oversow with his tares; Antichrist is nigh; the Judgment draws near; Jesus Christ Himself approaches to judge the quick and dead, and to collect the tares in bundles for the burning; and to gather His Elect, the wheat, into the heavenly garner which is large, joyous, and blessed.

SERMON 143.

WHY GOD SPARES THE WICKED.—(*Holy Gospel*,
Ser. VII.)

“Let both grow together until the harvest.”—*Matt.* xiii. 30.

Introduction.—A great and wonderful sentence this ! not for the wheat, but for the tares. Many of God’s counsels are obscure ; His treatment of sinners amongst the rest. (*Jer.* xii. 1, 2.) God’s full legislation is out of sight ; we only see a part of His working and sentence here. God spares the wicked in mercy, because—

I. *They are His creatures.*—They were created for glory and happiness, not for degradation and misery. Having begun to build a house, we try by every means to strengthen and keep it in repair. The lesson of Jonah’s gourd. (*Jonah* iv. 8, to end.)

II. *They may be converted.*—If the tares had not been suffered to grow, Matthew the Publican, and Saul the persecutor, would have been lost to the Church. David’s request to his captains (*2 Sam.* xviii. 5) was in hope of amendment of life when Absalom might have grown older and wiser. How many are spared and saved.

III. *They are serviceable to the righteous.*—No martyrdom without persecution, no patience without vexation. Esau’s sin brought a blessing to Jacob ; Joseph’s persecution caused his mighty advancement. Sinners are to the righteous—1) warning examples ; 2) causes of real gain.

IV. *They show the goodness and justice of God.*—His goodness, waiting so long for their repentance. Barren fig-tree (*Luke* xiii. 6-11.) His justice, which will be fully vindicated in the punishment of the hardened and impenitent. (*Rom.* ii. 4, 5.) The leaky vessel sinks immediately in the water, for it becomes filled ; when the sinner is filled with sin, then he sinks into God’s abyss of wrath. (*Luke* xxiii. 32.)

V. *They are worthy of some mercy.*—The wicked, not being wholly evil, often do some little good in the world, which entitles them to receive God’s mercy for a time.

Epilogue.—Show mercy and compassion to weak and failing brothers.

SERMON 144.

THE SINNER AN OFFENCE.—(*Holy Gospel*, Ser. VIII.)

“Wilt thou that we go and gather them up?”—*Matt.* xiii. 28.

Introduction.—(*Gal.* iv. 22, 23.)—‘The one is ever opposed in habit and life to the other. (*Gen.* xxii. 18) of Isaac; (*Gen.* xvi. 12) of Esau. God has likewise two sons, one holy and the other wicked; one in whom He ever delights, another over whom He ever grieves. The sinner—

I. Offends God.—1) By turning away from God the chief good to mutable and inferior things. (*Jer.* ii. 13.) The back was not to be turned even to the temple of the Lord. (*Ezek.* xlv. 9.) 2) By breaking the law of God, and denying obedience to it. (*Isa.* xxiv. 5, 6; *Jer.* ii. 29.) The eternal law of God is an everlasting covenant. 3) By seeking to destroy God as being a God unto himself. Such is the true idolatry of self, which knows no law but its own will, until God strikes the idolater down. We in our vain and sinful thoughts echo that which Jeroboam said to the Israelites. (*1 Kings* xii. 28.)

II. Offends the Lord Jesus Christ.—1) By building up that sin which He came and suffered to destroy. Jericho a type of sin. (*Josh.* vi. 26; *1 Kings* xvi. 34.) 2) By scorning His love and pardon. (*Heb.* x. 29.) 3) Convicting Him of folly and faithlessness by the opposition which their lives and teaching form to His own.

III. Offends the Holy Ghost.—1) Grieving Him by his obstinacy. 2) Resisting all his pleadings. 3) Turning His light into darkness, His graces into sin.

IV. Offends himself.—(*Psa.* xi. 5).—Harming himself. 2) Doing that which only himself can do. For (*Rom.* iii. 31), and He will be for us if we are for ourselves, in the truest and highest sense. 3) Bringing intense dissatisfaction to his own mind. 4) Living under the cloud of a dark future.

Epilogue.—Be true to the Blessed Trinity and yourself, and you will be a glory and blessing, and no cause for offence.

SERMON 145.

THE FIELDS OF GOD.—(*Holy Gospel, Ser. IX.*)

"Sir, didst thou not sow good seed in the field? from whence then hath it tares?"
—*Matt. xiii. 27.*

Introduction.—Tares are sins. An intrinsic and an extrinsic cause of sin. The will is an intrinsic cause, perfecting its own act, and it is immediate; the reason is another, when it is undisciplined by the divine law; the appetitive faculties are a third inclining to sin. Extrinsic causes are three: those which move the will, the reason, and the appetite. God sows all good seed; man by his free will sows the tares. God sows His seed—

I. *In the higher field of Paradise.*—He sowed the seed of angelic nature, that the angels, turning themselves to God, might be partakers of His Kingdom. Lucifer sowed over God's seed the seeds of pride, thus working ruin. The angels wished to transgress the boundaries of their being, and so they fell.

II. *In the lower field of human nature.*—With great diligence, after mature counsel. (*Gen. i. 26.*) The devil oversowed this field with disobedience; changing the wine into vinegar (*Ps. xlix. 20*), by acting upon the freedom of the will; for by sin man loses his proper nature: Sin corrupts the nobility of nature, changes an angel into a devil, driving him from Paradise, as Nebuchadnezzar. (*Dan. iv. 23.*) S. Epiphanius says he suffered not by change of body, but of mind.

III. *In the interior field of the human heart.*—With its portions, the intellect and affections. Jesus Christ, to do this, came from the Father into the world. Threefold fruit springs up from the seed of truth sown in the intellect. The knowledge of itself, and thence its grief; of the world, thence its fear; of God, thence its love.

Epilogue.—Freedom of the will is man's great prerogative left for glory; it is a praiseworthy good, which could only flow from praiseworthy merit, and merit comes from turning to God, and away from sin and Satan.

SERMON 146.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. X.)

“The kingdom of heaven is like unto a man. . . my barn.”—*Matt. xiii. 24-31.*

Introduction.—The mixture of good and bad in the Church Militant was deemed of such important acknowledgment of our Blessed Lord that He taught this fact under several similitudes: the ten virgins, the sheep and the goats, the drag net, and the wedding garment. Let us lay this lesson well to heart whilst we note in the present Gospel—

I. *The harmfulness of sleep.*—A sleepy, careless state leads to many an ill. Noah's drunkenness, Lot's incest, Sisera's death, and Samson's betrayal. This was the occasion of the relapse of Nineveh. (*Nahum iii. 18.*) This sleepiness of soul—1) Hinders progress; 2) gives a point of attack to the enemy; 3) leads to the destruction of both body and soul.

II. *The craftiness of Satan.*—The devil never sleeps, he comes in the night secretly and with guile. When all seems quiet and secure, he suggests his temptations, even as the Danites surprised Laish. (*Judges xviii. 7.*) The devil sows his tares in the wheat; in the midst of it—1) To disguise error under the form of truth. 2) To spoil the best and most fruitful grain. (*Luke xxii. 31.*) 3) He sets men to sleep with the pleasures of sin, before he sows. 4) He goes away that men may not recognise his evil work.

III. *Discretion is to be mingled with zeal.*—Zeal, however holy, must be tempered with discretion. Jonah lacked this. (*Jonah iv. 2, 9.*) 1) Think before acting; 2) never act without giving due time for consideration.

IV. *The clemency and long-suffering of God.*—1) God sees all sin; He never sleeps, yet He is often silent. 2) He does not punish immediately, He defers the issues to his harvest. 3) He waits for the clearest distinction to be made between the good and the evil.

V. *To distinguish between good and evil men.*—Between the tares and wheat; between Jacob and Esau. 1) Esau more powerful with men. 2) He served Jacob. 3) Less prospering in the end. 4) Wild in life and habit. 5) Married an alien wife.

SERMON 147.

OUR SONSHIP.—(*Epistle*, Ser. I.)

“Now are we the sons of God.”—1 *John* iii. 2.

Introduction.—Our Sonship with God through Jesus Christ is one of the most beautiful of the articles of the Christian faith, and one which would be of great gain to us as a rule of life, if we ordered our lives according to what it implies. One, is born the son of a peasant; another, the son of a king; but we by grace are born sons of the King of kings and Lord of lords. (1 *John* iii. 1; *Matt.* xxiii. 9.)

I. *The reasons for this Sonship.*—1) Likeness. Man has a likeness to God, as child to parent. (*Gen.* i. 26, 27.) This likeness determines parentage. Moral likeness consists of forethought, memory, reason, will, imagination, etc. 2) Cost of our adoption. For our filiation God exposed His Only-begotten Son to death. (*Aug.*) ‘We are sons of God. How can we prove this? Because the Only Son died that He might not remain the only Son.’ 3) Food of our souls. God feeds us in the Sacrament of the Altar with the food of sons; with that same food with which the angels in heaven are fed, although under other conditions. The true Passover can be eaten alone by the spiritual Israel or family of God. 4) Guardianship of the holy Angels. The Angels are by God ordained to the guardianship of men. (*Ps.* xci. 11; *Matt.* xviii. 10.)

II. *Good men are dear to God.*—1) As being few (*Matt.* xx. 16); 2) as being weak (*Matt.* xxvi. 41); 3) as being the last born or created. So Jacob loved Joseph and Benjamin.

Epilogue.—It is the highest ingratitude to dishonour so great, so good a parent. Realize the words, ‘Our Father.’

SERMON 148.

THE WORLD.—(*Epistle*, Ser. II.)

“The world knoweth us not.”—1 *John* iii. 1.

Introduction.—In Holy Scripture the word ‘world’ is used in four distinct senses. It signifies—

I. *The Universal Church.*—As the world or universe comprehends and embraces all things, so does the Church all peoples (*Isa.* xlix. 6; *John* i. 9); which must mean the world of the universal Church, whose members are illuminated by Holy Baptism, or it would not hold true. The Church is a vast plain, illumined by the Sun of Righteousness, around which plain are caves and darkness; such as the caves of ignorance, of error, etc. (*John* viii. 12.)

II. *Our earthly dwelling-place.*—(*John* i. 10.) ‘He was in the world’ before His Incarnation by His divinity, as the son of a king lives long in his father’s house before he takes any command. No change of place (*Mal.* iii. 6) at His Incarnation, but a new way of life. (*Isa.* xlviii. 16.) Nothing lasting; not to be loved. (1 *John* ii. 15-18; 1 *Cor.* vii. 31.)

III. *The material fabric of creation.*—(*John* i. 10.) By His wisdom (*Prov.* ix. 1); not for necessity or for profit, but for honour, glory, and praise. Moral teaching. Heavenly bodies: obedience; fire: fervour of love; air: illuminating and enlightening heavenly contemplation; water: cleansing of soul; earth: fruitfulness in good works. ‘Heaven, earth, the sea, and all things therein, call to me that I may love Thee.’ (*Aug.*)

IV. *Whole sphere of unbelief and sin.*—(*Gen.* viii. 8, 9.) Noah is God; the dove is the Holy Ghost (*Matt.* iii. 16); the ark is heaven. The dove finds no place to rest in, the world is covered with the waters of sin, ‘it knoweth us not’; in palace and cottage; a flood of iniquity.

Epilogue.—Flee from this wicked, ungodly world.

SERMON 149.

THE FUTURE.—(*Holy Gospel*, Ser. I.)

“As the lightning cometh out of the east, and shineth unto the west, so shall also the coming of the Son of Man be.”—*Matt.* xxiv. 27.

Introduction.—Suddenly, without warning, shall the end of time come; opportunity, time of working, season of repentance be passed away for ever. Woe to those husbandmen who have lost all their months of sowing, and now at the time of their harvest have no fruit to offer to the reaper. ‘He is a manifest laughing-stock who sows in the time of harvest and not in seed-time.’ (Chrysos.) This present life is our time of sowing. Noting this sudden coming of the Lord, we remark, that late repentance is uncertain. For the future is—

I. *Uncertain.*—(*Dan.* iv. 27.)—‘It may be’ the doom might be averted by sincere repentance, but could this repentance be made in time to save Nebuchadnezzar?

II. *It hangs upon the past.*—When in this life, in after time, men reap the bitter fruits of their own neglect, or sin, in early life, does the thought ever strike them how much more bitterly they will lament the time of this life, if it has been wasted, throughout eternity.

III. *It is quickly here.*—(*Job* ix. 25, 26.)—The vessel moves on day and night, alike in storm and calm; so does the present pass away from us. We cannot stay its course or hold back for a single moment.

IV. *It is not our own.*—1) As to power; in a future time we cannot do as we do now; our capacity is lost. 2) Opportunity; our opportunity is lost. (*Gen.* vii. 16.) ‘The Lord shut him in.’ Noah could open the ark, the people perishing outside could not; they had neglected that sermon which the building of the ark preached. (2 *Peter* ii. 5.)

Epilogue.—Oh! use the present, and so prepare for the future—1) earnestly; 2) carefully; 3) hopefully; 4) fearfully.

SERMON 150.

THE SIGN OF THE SON OF MAN.—(*Holy Gospel*,
Ser. II.)

“Then shall appear the sign of the Son of Man in heaven.”—*Matt.* xxiv. 30.

Introduction.—The Cross is to our Blessed Lord what the sword of Goliath was to David (1 Sam. xvii. 51; xxi. 9); placed up in the Tabernacle, to be produced in the time of need, as at the end of the world (Ps. xlv. 3); refers to the Cross, which is the sword of Jesus Christ; by which He slew Satan; by which He will slay the wicked. David’s sword was placed in the Tabernacle—1) For the consolation of the Israelites; 2) the honour of David; 3) the terror of enemies. At the Judgment the Cross will be—1) the consolation of the righteous; 2) the glory of Jesus Christ; 3) the terror of the wicked. This sign will shine for—

I. *The glory of Jesus Christ.*—1) In token that He is the true and lawful Judge of the universe, having subjected the world to Himself by His death. An answer to. (*Matt.* xxi. 23.) 2) In token that He is the very Messiah Whom the Jews crucified. Many now mock Jesus Christ in His Sacraments. So (Jer. v. 12) is answered by (John xix. 37). He is the true Joseph. (Gen. xlv. 3.) 3) In token of the more just condemnation of those who once rejected salvation by the Cross.

II. *The consolation of the righteous.*—1) As an ark of refuge, and a most certain token of security (*Matt.* xxviii. 5); security in the Crucifixion. 2) As the one King of heaven who brought them all their grace and glory. 3) As having pointed out to them on earth the one royal road to heaven. The norm of the heavenly life is now revealed to them.

III. *The terror of the reprobate.*—1) The remorse of ingratitude for so much mercy and love cast idly away. (Isa. v. 11.) 2) Confusion; their object of contempt now so glorious and powerful. Julian an apostate. (Theod. iii. c. 20.) 3) For their greater punishment; the former means of mercy are now a witness of condemnation.

Epilogue.—Carry the Cross; follow it, love it; it will be your hope in trouble.

SERMON 151.

THE LAST TRUMPET—(*Holy Gospel*, Ser. III.)

“He shall send His angels with a great sound of a trumpet.”—*Matt.* xxiv. 31.

Introduction.—With the ‘sound of’ not with a real trumpet. A great clangour by the collision of the air, loud enough to be heard all the world over. 1) It shall herald the resurrection. (1 Cor. xv. 52; 1 Thess. iv. 16.) 2) It shall signify the approach of the King and Judge. 3) It denotes the voice of God Himself. (Exod. xix. 16-20.) The last trumpet; the seventh: proclaiming the universal dominion of Jesus Christ; blown through Moses and the Law; through Jesus Christ and His Apostles; through the teaching and preaching Church to the end of time; it will now proclaim the universal gathering together of all men. Why will this trumpet sound?

I. *That the angels may be prepared.*—The good angels to collect the ashes of the righteous; the evil angels to collect the ashes of the wicked. It summons—1) to a new work; 2) to a new state; 3) to immediate action. So does God’s call to the soul, like a trumpet-summons, sound in the sinner’s ear.

II. *That the dead may be awakened.*—(John v. 28, 29.) More powerful even than the voice of Jesus Christ when He was on earth. (John xi. 43, 44.) All must hear it and obey it. ‘God hath spoken, who can but bear?’ A quickening sound. So let words of love and hope be, coming home to the hardened and hopeless souls here. Let a new life be breathed into the soul by a new and loving call to grace.

III. *That all may be gathered together.*—(Numb. x. 7.) The trumpet of a solemn assembly. Like the word of God, calling the careless into the assembly of the true Church.

IV. *That all things may be solemnized.*—Great events to happen. The trumpet summons to warn to judgment. It sounds in every passing bell.

Epilogue.—Keep this sound ever in your ears.

SERMON 152.

THE NOTES OF THE CHURCH.—(*Holy Gospel*,
Ser. IV.)

“If any man shall say unto you, Lo, here is Christ, or there; believe it not.”—
Matt. xxiv. 23.

Introduction.—Each sect claims for itself to be the Bride and Mystical Body of Jesus Christ. Good to note some marks of the true Church of Jesus Christ.

I. *It is one.*—‘I believe in one Catholic.’ (Eph. iv. 6.) S. Cyprian ‘de Unitate.’ (Cant. vi. 9.) Type (John xix. 23, 24.)—1) It holds the same belief by unanimous consent; 2) It is uniform and constant in doctrine; 3) it has one and a certain rule of faith. Sects have none of these true notes.

II. *It is holy.*—1) It teaches and requires holiness of life in its members; not like sectaries, rationalists, and philosophers. 2) It opposes all the sinful habits and customs of the world. 3) It has ever given birth to Saints; holy men and women.

III. *It is Catholic.*—1) Called so long before the times of S. Augustine; 2) universal as being diffused throughout the world; 3) to it belongs the conversion of the nations. (Micah iv. 1.)

IV. *It is Apostolic.*—1) It comes down to us from Apostolic times; 2) It is in the possession of Apostolic powers; 3) It has maintained an Apostolical succession.

Epilogue.—Hold by the Church as seeing in it evangelical consent and unity; holiness and obedience of life; a universality of teaching and extension of rule; an Apostolic and Divine descent. Our duty to this One holy, Catholic, and Apostolic Church is—1) To love it in our hearts; 2) to honour it in our lives; 3) to support and defend it in the world by word and deed; counting it no sacrifice to give time, trouble, and means to extend its influence and its sway.

SERMON 153.

THE TRIBULATION OF SIN.—(*Holy Gospel*, Ser. V.)

“The tribulation of those days.”—*Matt.* xxiv. 29.

Introduction.—This ‘tribulation’ is the effect of sin. All the judgments spoken of by our Blessed Lord from the Mount of Olives; fulfilled in part at the destruction of Jerusalem, and completely to be fulfilled in the end of the world; flow from sin. The gravity of sin can be in part understood from God’s punishment of sin, which ever brings tribulation in its train.

I. *In former times.*—1) To the angels, who lost heaven; 2) to Adam, driven out of Paradise, delivered over to the bondage of Satan, and placed in danger of eternal condemnation; 3) to the race of man, at the Deluge; 4) upon Sodom and Gomorrah; 5) upon Pharaoh and his army; 6) upon Korah, Dathan, and Abiram.

II. *Upon our Blessed Lord.*—Occasioning—1) His travail upon earth; 2) His bitter Passion and Death.

III. *In our own days.*—1) sorrow; 2) disease; 3) suffering; 4) death by war, famine, pestilence, etc.

IV. *Upon the world at the Judgment.*—To this final and grand punishment the whole course of sin is tending; the praying of a retribution which has been accumulating for thousands of years.

V. *Upon sinners themselves.*—1) Hated even by the elements. The sea refused to carry Jonah. 2) Hated by elect. ‘It is better to die than to do what is contrary to the good of virtue.’ (Aug.) Even Pilate was smitten on hearing. (John xix. 11.) 3) Hated by themselves in their remorse and anguish.

Epilogue.—Such being the tribulation of sin we should—1) oppose it; 2) flee from it; 3) hate it.

SERMON 154.

THE PERSECUTION OF ANTICHRIST.—(*Holy Gospel*,
Ser. VI.)

“There shall arise false Christs.”—*Matt.* xxiv. 24.

Introduction.—These ‘false Christs’ will find the head of their power in Antichrist, of whose evil root. (*Dan.* ix. 27; xii. 11.) The ‘abomination’ which of old wasted the temple and city of Jerusalem, shall at the end waste and torment the Church and the Universe. The persecution of Antichrist will be more severe if we consider—

I. *Antichrist himself.*—1) A tyrant, and bitter enemy to Jesus Christ, being born a Jew of the tribe of Dan. (*Gen.* xlix. 17.) Hence S. John omitted Dan in his list. (*Rev.* vii. 5-9.) 2) Born of humble Jews. (*Dan.* vii. 8.) ‘Little horn.’ 3) His name the number (*Rev.* xiii. 18) of toil and sorrow. (*Exod.* xx. 9; *Job.* v. 19. 4.) The tyrant of the world. (*Dan.* vii. 24.) ‘Diverse’ or more powerful, he will fight against the ten kings, overcoming the first three, and receiving the voluntary homage of the remaining seven. 5) He is to occupy the holy place in the temple. (*Rev.* xi. 2; xiii. 5.)

II. *His Forerunner.*—His ‘armiger.’ (*Rev.* xiii. 11.)—1) Ascending from the earth. 2) Poison under his lips. 3) Works miracles to deceive. 4) Marks all with the mark of the beast.

III. *His habits.*—1) Most sinful. (2 *Thess.* ii. 3.) He will be great in sin. (*Dan.* xi. 38). 2) Impudent. (*Dan.* xi. 36; *Thess.* ii. 4.) 3) A most cruel tyrant. (*Rev.* xiii. 10, 17.) 4) A hypocrite; pretending to be kind, zealous for the Law.

IV. *His teaching.*—1) Denying the Lord Jesus Christ. (1 *John* ii. 22.) 2) At the beginning serving Mosaic law. 3) Having obtained power. (*Dan.* vii. 25.) 4) Atheism his creed.

V. *His persecutions.*—1) Compel men to deny Jesus Christ. 2) Remove daily sacrifice. (*Dan.* xii. 11.) 3) Injure the Saints. (*Dan.* vii. 25.)

Epilogue.—Guard against all error and deceit, and against any of its present forms.

SERMON 155.

**THE COMING OF THE SON OF MAN.—(*Holy Gospel*,
Ser. VII.)**

“As the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of Man be.”—*Matt.* xxiv. 27.

Introduction.—The holy Ceadd always went into Church during a thunderstorm, devoting himself to prayers, and repeating the Psalter, saying (*Ps.* cxliv. 5-7), “It behoves us to answer this heavenly admonition with due fear and love; that as often as, moving the air, He lifts His hands, as it were to strike, but does not, yet lest it fall, we should immediately implore His mercy; and searching the recesses of our hearts may purify ourselves so as not to be struck.” The storm is nothing when compared to the lightning when the Son of Man shall come; then the wicked. (*Rev.* vi. 16, 17.) This coming will be like lightning, as being—

I. *Unexpected.*—The thunder follows, not precedes, the lightning, which comes without any herald or forerunner. (2 *Peter* iii. 4; *Matt.* xxiv. 37-40.) The faithful ought to be—1) Watchful; 2) prayerful; 3) ready.

II. *Sudden.*—Like lightning, all over and done in a second of time, not like a siege or the deluge. Instantly, and the heavens will open and the end will be fully come. The faithful must gain—1) Forethought; 2) courage; 3) endurance.

III. *Most manifest.*—Glorious in itself, and revealing all hidden things. ‘Every eye shall see Him:’ all the darkness of earth will be dissipated in a moment. Faithful must walk—1) Purely; 2) carefully; 3) humbly. Their lives will be revealed in a moment of time.

IV. *Terrible.*—Severe lightning brings terror both to man and beast. It will bring the presence of a Judge—1) Once most loving; 2) injured by us; 3) inflexible.

Epilogue.—Prepare for this dread day by an earnest life.

SERMON 156.

TEACHINGS OF THE CROSS.—(*Holy Gospel*, Ser. VIII.)“Then shall appear the sign of the Son of Man in heaven.”—*Matt.* xxiv. 30.

Introduction.—The Holy Cross is the sign which requires for its outward vision a proper disposition of the eyes; the attention of the sight; and the due casting of it upon the object. Its inward vision requires an internal disposition of the eyes of the soul, which are to be cleansed by purity; an attention of that mental vision which is inflamed by affection; and a representation of the object by memory of all that Jesus Christ suffered thereon. This sign has three significations.

I. *It is a sign of fear.*—Representing the Lord's punishment for that sin, which if not repented of by us, will lead to greater punishment in ourselves. Like Aaron's rod it will be a witness against the rebels. (*Numb.* xvii. 10.) The Cross bears the fruit of salvation, but it convicts the sinner. (*Isa.* liii. 8.) If Adam's one eating brought death, what shall (*Heb.* vi. 6) bring? To be feared as Mount Sinai. (*Exod.* xix. 10-21.) The New Law was given from the Cross.

II. *It is a sign of the strictest justice.*—To those who seek to hide from His vengeance. (*Prov.* xvi. 25.) Figured in Jacob's ladder. (*Gen.* xxviii. 12.) Right side is the austerity of repentance; left, the rightness of patience; steps of the ladder, the ascent of the graces and affections. Afflicting sight, Jesus Christ on the Cross. (*Gen.* xvii. 10.) Spiritual Circumcision a following of the Cross. Hence S. Paul. (*1 Cor.* ix. 27.)

III. *It is a sign of collective mercy.*—The golden sceptre of Ahasuerus. (*Esther* iv. 11.) Esther is the humanity of Jesus Christ, most dear to God the Father. Cross is the priest's rod (*Levit.* xxvii. 32) dipped in the blood which sanctifies the flock.

Epilogue.—Take up the Cross, and follow the Lord. No disciple without this Cross. ‘If any man will come after Me, let him take up his cross daily.’

SERMON 157.

THE WORK OF ANTICHRIST.—(*Holy Gospel*, Ser. IX.)

“If any man shall say unto you, Lo! here is Christ, or there, believe it not.”—*Matt. xxiv. 28.*

Introduction.—At the end of this dispensation there will be a great revelation of Antichrist; he will work amongst men with a new power and energy. He is ever at work in the world even now, taking the several forms of truth and goodness. His principal aim is to lead to the—

I. *Intoxication of sin.*—Antichrist persuades us that sin—
1) is a real delight. 2) That it will never be punished. 3) That it is not sin but a law of man’s being. Yet sin.—1) Brings us into captivity to the devil. Therefore (*Isa. lii.* 2) by holiness break the chains of Satan. (*Dan. iv. 27.*) 2) Despoils and wounds man (*Luke x. 30*; *Isa. liii. 5*). 3) Defiles the soul like smoke does the house. 4) Brings man into condemnation.

II. *Delights of this present life.*—Antichrist places this life before the next, and gilds over all its sorrows and imperfections. It is—1) fair on the surface, sorrowful at heart; 2) deceptive in its expectations; 3) false in its promises of help and hope. (*Zech. ii. 7.*)

III. *Perversion of the world.*—Antichrist perverts, and will further pervert, this world—1) By his preaching. His gospel will be one of pride, lawlessness, sensuality, etc. (*2 Thess. ii. 11.*) 2) By his bribes. All the world will be given over to covetousness. 3) By his torments and plagues. 4) By his miracles. (*2 Thess. ii. 9.*) He will enter into the bodies of men and the dead shall speak. His prophecies shall be confirmed by mighty miracles.

IV. *Confusion to the lost.*—Antichrist works so that men may be lost, and may receive eternal punishment. He carries with him the devil’s sword. O flee from it. (*Job xix. 29.*) And He brings the Lord’s sword of vengeance upon his victims. (*Rev. i. 16.*)

Epilogue.—Of Antichrist remember (*2 Cor. xi. 14*) and avoid, by God’s grace his snares and delusions.

SERMON 158.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*, Ser. X.)

“If any man shall say unto you, Lo! . . . to the other.”—*Matt.* xxiv. 23-32.

Introduction.—The Gospel with its context brings before us the consummation of the world and the final judgment. It used to be read upon the Sunday next before Advent, and thus aptly concluded the year of the Church’s commemorations. We learn from this discourse upon the Mount of Olives concerning the end of the world—

I. *The miserable and unhappy state of man.*—Then will men be weak in faith, cold in charity, and strong and fervent in their habitual sins; many falling away from God. (2 Tim. iii. 1-6). As a rule the worse succeeds the better. Rehoboam, Solomon (1 Kings xii. 11), Ahab, Omri (1 Kings xvi. 30), bad as Omri was. Hence our Lord’s question. (Luke xviii. 8.) With the faithful the reverse; they go forwards from worse to better.

II. *The great goodness of God.*—In these great days of trouble God will grant wonderful help—1) A forewarning description of Antichrist. 2) The Advent of Moses, of Elias; the testimony of martyrs, of the resurrection. 3) A definite limit to the persecution.

III. *To distinguish true from false prophets.*—Both speak fair words, both work miracles, and claim a divine mission. Only one manifestation of the true Prophet. Now by faith to the soul; at the last day in glory by His Person.

IV. *To fly to Jesus Christ in afflictions.*—The wounds and passion of Jesus Christ; the ‘body’ is His wounded side; the eagles are holy fowls. (1 Pet. iv. 1.) ‘When any evil thought disturbs me, I run to the wounds of Jesus Christ. When my flesh presses upon me, I rise superior to it by the remembrance of the wounds of my Lord.’ (S. Aug.) He supplies a—1) protection against sin; 2) hope in sorrow; 3) comfort in distress.

VI. *To distinguish between the two Advents.*—One as rain, the other as lightning; one secretly, the other openly; one in humiliation, the other in glory, etc.

SERMON 159.

THE THREE COURSES.—(*Epistle*, Ser. I.)

“So run that ye may obtain.”—1 *Cor.* ix 24.

Introduction.—The course to be run of which the Apostle speaks, is no light one; it is one visible alike to wise and unwise. It is the course of holiness, which leads to Paradise. The general tone of the Epistle for to-day suggests the three courses which lay before us.

I. *The Course of this present life.*—A course which ends in temporal death: and which we must all run. Infants sometimes run this course before they walk; it may be run in a day, an hour, a few minutes. The present time of life is the course of death in which all are hurried on at an equal pace, and no one is allowed to stand still. Hence it is in vain to seek for—1) Wordly joy, which so soon passes away in vales of tears. 2) For length of life which is to run to the end, forgetful of an immortal life beyond. As the course of the ship is noted by banks of the stream, so is the course of life by the eternity of the life to come. A watercourse is this present life. (2 Sam. xiv. 14.) Like the course of the sun. (Eccles. i. 5.)

II. *The course of sin.*—(Jer. xxiii. 10.) ‘Not right,’ weak in goodness, strong in evil. This course a hastening to eternal death. Such sin, day and night, fast-day and festival, who walk to hell not only with two feet but with all their other members. (Prov. vi. 12.) Wicked men laden with the thorns of their sins do not cease to walk to the face of hell: no admonitions move them to cast their thorns away. (Deut. xxxii. 28).

III. *The course of holiness.*—In which he who loves most ardently, walks most quickly and perseveringly. (Heb. xii. 1.)

Epilogue.—Seek to run this latter course in a spirit of humility, which keeps us straight, light, and free.

SERMON 160.

THE CHRISTIAN COURSE.—(*Epistle*, Ser. II.)

“So run that ye may obtain.”—1 Cor. ix. 24.

Introduction.—O happy Christian course, in which the faithful soul leaving all else clings only to what is divine! As Elisha clave to Elijah “I will not leave thee” (2 Kings ii. 2, 4, 6): as David sighed. (Ps. lv. 6.) As David went in and out before Saul, the soul has to go out to fight with its enemies, keeping the body under, and to come in by spiritual contemplation. The shorter and quicker the course, the lighter is it. (S. Luke xiii. 25; Ps. cxix. 33.) A fruitful, supported course. (Isai. xl. 3.) Spiritually is fulfilled. (Nchem. ix. 21.) Five reasons urge us to run this course—

I. *The necessity itself of running.*—The fervour of soul urges us to run away from hell. The will regulates the necessity, considering the small labour, the great rest, and the infinite riches to be gained by the running.

II. *The reward of this course.*—Faithful soul asks with David. (1 Sam. xvii. 26; Ps. cxix. 112)—1) Lasting; 2) Full; 3) Glorious.

III. *The pleasant companionship of this course.*—All the runners love each other; neither can one run unless he loves the rest. One joy in it, one goal, and reward. Hence S. Paul’s brotherly zeal. (Rom. ix. 3). Angels and spirits run with us as well as men (Heb. i. 14); and the Lord Himself. (Cant. i. 4.)

IV. *The easiness of the course.*—This course is the effect of love towards God; and he loves who more ardently runs the more quickly. Jacob’s fourteen years servitude. (Gen. xxix. 20; 2 Cor. vii. 6, 7.) So Paul and Silas. (Acts xvi. 23.)

V. *The sweetness of the course.*—It is smoothed by the blood-stained footprints of Jesus Christ. Planted with the flowers of preaching, and watered with the sweet scent of graces, it allures us to its following, as the game does the dogs.

Epilogue.—Think of those who have run this course; their rest; their reward.

SERMON 161.

THE CONTENTMENT OF THE BLESSED.—(*Holy Gospel, Ser. I.*)

"They murmured against the good man of the house."—*Matt. xx. 11.*

Introduction.—The 'labourers' represent the blessed, and 'the penny' the eternal reward of glory. No parable holds good in all the details of its spiritual meaning. Blessedness implies a state of perfect satisfaction and contentment, which would not be blessedness if envy and murmuring found a place in heaven, where all are perfectly contented; although (1 Cor. xv. 41) some reasons can be given for the contentment of the blessed.

I. *They see God face to face.*—Essential blessedness consists in this vision of God; for it fills each nature according to its capacity. Each apprehends that side of God which most appeals to his own nature; just as the theologian, the poet, the historian find each their respective beauties in Holy Scripture.

II. *Their beatitude is eternal, fixed.*—The 'penny' denotes eternity by its roundness; (1 Cor. vii. 31); places this moving, changing world in great contrast to the blessed state. The misery of this world is that nothing lasts, that all things are passing away. This glorious state is 1) eternal; 2) unchanging; 3) sure.

III. *They are all conformed to the will of God.*—They depart not a hair's breadth from this will. They ask not why or wherefore, but cast themselves unreservedly and entirely upon God, without any fear or misgiving. This state is the opposite of (Rom. ix. 19, 22.)

IV. *They are rewarded beyond their deserts.*—(Rom. viii. 15.) They know and feel that God is their exceeding and eternal great reward. (Gen. xv. 1.) Like the nobleman giving to his servants different cities (Luke xix. 15-20); all had more than they deserved. None of the Apostles felt themselves slighted because Peter, James, and John seemed to be favoured above the rest.

V. *They mutually communicate their joy.*—The joy of one is the joy of all.

Epilogue.—May we reach this blessed contentment.

SERMON 162.

IDLENESS.—(*Holy Gospel*, Ser. II.)

“Why stand ye here all the day idle?”—*Matt. xx. 6.*

Introduction.—(Prov. xv. 19.) No progress but pain and confusion (Prov. xix. 15), a ‘sleep’ of carelessness and death, whilst the will in vain hungers after knowledge. This question may well be asked of each of us, considering 1) the shortness of life; 2) the work that God has given each one of us to do in this world; 3) that idleness is the parent of all wicked and vain thoughts. Man ordained to work before the Fall (Gen. ii. 15), especially so after it. (Gen. iii. 19, 23.) We are admonished against idleness by—

I. *The holy angels.*—Who are—1) ever serving and praising God. (Dan. vii. 10.) 2) Ministering to man. (Heb. i. 14.) The angelic life is one of ceaseless activity.

II. *The inferior creatures.*—(Prov. vi. 6.) The bees kill all the drones in the hive. Wonderful activity of the lowest forms of microscopic life.

III. *The heavenly bodies.*—(Eccles. i. 5.) So the moon and stars fulfil their appointed courses.

IV. *Our place and life.*—(Micah ii. 10; Heb. xiii. 14.) Here to work and toil and struggle; hereafter to enter upon a higher work, which is truly rest.

V. *The shortness of time.*—So soon passes by us, and is gone for ever. (Gal. vi. 10.) ‘While we have time’ (old reading).

VI. *The order of things.*—Work naturally precedes rest. God worked for six days, and rested on the seventh. The ambitious Lucifer wished to sit before his work was done. (Isa. xiv. 13.)

Epilogue.—Work—1) Develops; 2) disciplines; 3) satisfies the powers of man’s body and soul.

SERMON 163.

THE WORKERS IN THE VINEYARD.—(*Holy Gospel*, Ser. III.)

“Go ye also into the vineyard.”—*Matt. xx. 4.*

Introduction.—This ‘vineyard’ represents the kingdom or grace, in heaven, on earth, and in the soul of man; and the working in it, any work for God which is done to God’s honour and glory. The works of repentance, holiness, and charity, are all works done in the vineyard of the Lord, in which there are three classes of workers.

I. *Outward workers.*—Such are beginners, and they work by bodily acts, outward exercises, and self-imposed tasks. They work—1) with impure motives for God and man, for a partly selfish aim, and not from pure love. 2) With their love of earthly enjoyment unquenched; they would be citizens of the Kingdom of God and of the kingdom of the world. 3) With an undisciplined will; their own likes and dislikes are not given up. Such build upon a false foundation, cherishing an inward falsehood which must be destroyed. Their work ends in—1) spiritual bitterness; 2) false judgment; 3) pride.

II. *Inward workers.*—Such are the advancers, and they live above mere temporal things; they overcome their grosser sins, and have turned their souls towards the higher life. They delight in the rational practice of virtue; they live on for conscience and abide in a present state of satisfaction, and do not pant to reach upwards, through and above this enjoyment, to the Eternal God. Such have small—1) joy; 2) expectation; 3) experience.

III. *Spiritual workers.*—Such are perfect Christians, who rise above all creature things in God’s vineyard; they live by love, and seek and love nothing but God. Their inner man is wholly plunged in God, and they know no end but His praise and glory. Like a tidal river which flows out, so their souls flow out toward God, and refer all their blessings to Him. A state of—1) joy; 2) resignation; 3) hope.

Epilogue.—Seek, O seek, to realize this highest working.

SERMON 164.

THE CHANGED ORDER.—(*Holy Gospel, Ser. IV.*)

“The last shall be first, and the first last.”—*Matt. xx. 16.*

Introduction.—This is most true in the course of this world. Many who begin life with every advantage, end it in poverty and obscurity; whilst others, beginning in lowliness, end it in honour and wealth. Fable of hare and tortoise. The order of this world will be often changed in the world beyond the grave: as Dives and Lazarus. The judgment is often changed as to the relative positions—

I. *Of birth.*—Jew in covenant with God, highly honoured. God very nigh to Him. A chosen people and yet. (*Deut. xxviii. 43.*) So Jacob put his right hand of blessing upon Ephraim, rather than upon Manasseh. (*Gen. xlviii. 13, 18, 19.*) No position can secure us from change. The last in birth are often first in honour and advancement.

II. *Of our own opinions.*—The last in their own eyes are often the first in the eyes of God and of their fellows; and the reverse. (*1 Sam. xv. 17.*) The hypocrite is exposed to God; the vain and self-conceited are exposed to and are scorned by man.

III. *Of the last judgment.*—Last judgment will often put ‘the last first.’ God marks the quality, and not the quantity, of service which is offered to Him. God’s shekel is not that of the king’s weight (*2 Sam. xiv. 26*), but the shekel of the sanctuary (*Numb. vii. 13*), which is love. For (*Prov. xvi. 2*). Hence the great weight of the two mites of the widow. (*Luke xxi. 1-5*).

IV. *Of the entrance into heaven.*—Compare the lives of the penitent thief and of S. Peter, and yet the sinner entered heaven before the Saint.

Epilogue.—This changed order—1) Excites us to hope; is a stimulus to exertion and patience; 2) forbids any presumption, for we may lose our place at the last.

SERMON 165.

MOTIVES TO HOLINESS.—(*Holy Gospel*, Ser. V.)

“Go ye also into the vineyard.”—*Matt. xx. 4.*

Introduction.—We are at this time like Chiquito who, having lost his kingdom from his effeminacy, and weeping at the sight of his lost home and country, was reproached by his mother, who said that it was worthy of a king and his knights to weep like women who were unable to fight like men. If, said Chiquito, I had heard these words before, I would have either slain myself or recovered the kingdom. We have lost a heavenly kingdom, which we never strive to regain by hard fighting with sin and a diligent use of divine grace. The Epistle excites us to this aim. ‘So run,’ etc. There are many reasons to urge us on by holiness to recover our lost inheritance.

I. *God Himself so often going out.*—Four times did the householder go out into his vineyard. God goes forth when He works by anything beyond Himself: such as callings, writings, sermons, examples, miracles, etc., by all of which men are invited to holiness. If those goings out are not laborious to God, His Incarnation and Passion were eminently so.

II. *Our Christian profession.*—Which demands—1) Holy deeds after the example of Jesus Christ, Who (Acts x. 38.) 2) Implicit obedience to Him Whom we profess to serve. 3) Fruit unto God, not like barren fig-tree. (Luke xi. 13, 14.)

III. *Our opportunities for good.*—So—1) many; 2) merciful; 3) providential. Lost opportunity. Chorazin. (Matt. xi. 21.) Manifold are our means of doing good.

IV. *Our exceeding graces and gifts.*—Such are grace, knowledge, faith, and the other virtues. Hence (2 Cor. vi. 1; 1 Cor. xv. 19.)

VI. *Our rewards and punishments.*—For the righteous and the wicked. (Isa. iii. 10, 11.) The reward eternal refreshment (Isa. xxv. 6.) The punishment of banishment from God. (Matt. xiii. 39, 40; xxv. 41.)

Epilogue.—Let us not be idle, but never weary in well-doing.

SERMON 166.

THE VINE-DRESSER.—(*Holy Gospel, Ser. VI.*)

“Go ye also into the vineyard.”—*Matt. xx. 7.*

Introduction.—The soul is this vineyard; and it needs, like the vine, most careful and continual cultivation, if it be expected to bring forth fruit meet for eternal life. The vine-dresser—

I. *Prunes the vine.*—Lopping off the wild shoots; so should we with the pruning knife of holy resolution cut off—1) Evil failings; 2) a rebellious spirit; 3) all that is not according to the mind of God. Great care is required not to cut off the good branches, nor to leave behind those roots of the wild vine which produces our grapes. The roots of vice must be cut out, and not our poor nature lopped off.

II. *Binds up the vine.*—Putting in stakes, bending the upper branches towards the earth, and keeping the lower branches from the ground by the word. The higher powers of mind and reason are to be humbled by the grace of God, and the lower powers to be lifted up so as not to be defiled by earth. The Cross of Jesus Christ is the stake to which the vine of the soul must be fastened.

III. *Digs about the vine and weeds it.*—The devout man digs about the soil of his own heart, by close observation and testing of his principles, to see whether there be anything for him to root out; he allows no weed of sin to grow up and increase.

IV. *Strips off the leaves.*—That the sun may have nothing to hinder its rays from pouring on the grapes, which sun draws out the juices hidden in the bark; so do the external works of holiness fall away from the soul, that God's sun may shine in, on, and vivify the soul-producing sweet and delicious fruit which comes from a pure looking up to God. By the light of this divine sun all man's works, and ways, and doings are changed into God's image.

Epilogue.—Labour then well in the vineyard of thy soul.

SERMON 167.

THE EVENING OF THE WORLD.—(*Holy Gospel*, Ser. VII.)

“**When even** was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire.”—*Matt. xx. 8.*

Introduction.—Septuagesima sounds the first note of the Lenten call to repentance, and its Gospel points to the evening of world, when all labour and opportunity will be for ever over. The vineyard represents the heart and conscience consecrated by repentance and cultivated by holiness. Of the evening of the world we note—

I. *An end of time.*—‘Even’ is either our death or the world’s end. The day is ended, man goes home and ceases from work. (Ps. civ. 23.) The day of change will be ended. (Deut. xxxii. 35.) ‘The time’ or ‘things’ make haste. That ‘course’ of life which never stands still. We must seek—1) Rest after toil; 2) coolness after heat; 3) abiding at home after going abroad.

II. *The stateliness of Him calling.*—‘Call the labourers;’ they do not ask for their reward, they wait until called by the Lord to—1) Rest (Isa. xxxii. 18); 2) joy (Rev. xix. 9); 3) security; for the ‘penny’ signifies eternity.

III. *The dignity of those to be rewarded.*—With an eternal reward for their continuous labour. Work in Heaven. (Prov. xxxi. 31.) The gates of Zion; in Paradise (Gen. ii. 15); on earth (Job v. 7); ‘trouble’ or toil. Idleness is found in hell alone. (Eccles. ix. 10.) Work in this life—1) Earnestly; 2) unceasingly; 3) prayerfully.

IV. *The preciousness of the reward.*—‘Hire,’ the blessed life, which is the penny or denarius.—1) Unveiled brightness (2 Cor. iii. 18; 1 Cor. xv. 41, 42); 2) soft sweetness (Joel iii. 18); 3) a full abundance and room for all. (John xiv. 2.) It will be—1) eternal; 2) satisfying; 3) ennobling.

V. *The proof of the work.*—Last will be first, and hidden, despised works of repentance will be all known. (1 Sam. xv. 17; xvi. 7.)

Epilogue.—Live and work, and expect this world’s evening.

SERMON 168.

MURMURERS.—(*Holy Gospel*, Ser. VIII.)“They murmured against the good man of the house.”—*Matt.* xx. 11.

Introduction.—So they grumbled, for the world is full of grumblers; the poor, the unfortunate, the ignorant, etc. are always grumbling. Ovid's verse is often repeated, ‘Alas, how much better is your lot than my own.’ Even when men do not blaspheme in words, they do so in act, by trying to appear what they are not, as if ashamed of and grumbling at what they are. Liberty is man's one great gift; it is beyond all price; a slave is not half a man. (*Jer.* xxii. 10.) Shallum was going into captivity. The Israelites were willing to sell liberty for food (*Exod.* xvi. 3), and this made God angry. Hence in the blessing of Esau. (*Gen.* xxvii. 40.) Freedom belongs to any prince. How much more is God free to do what He wills with His own? Eli was right. (*1 Sam.* iii. 18.) Grumblers should go to certain schools: such as these—

I. *Of the potter.*—(*Jer.* xviii. 2-7; *Isa.* xlv. 9; *Rom.* ix. 20.)—God has the freedom of power to make and to destroy. (*Ps.* ii. 9.) A school of holy fear, from. (*S. Matt.* xxvii. 7-10.)

II. *Of the dyer.*—The dyer places on wool that colour he chooses. The Lord's hair. (*Rev.* i. 14.) His faithful servants are to be dyed any colour which He may select.

III. *Of the painter.*—Who paints what he wills; naturally, like Apelles painted Alexander's horse. So upon the *tabula rasa* of our lives, hearts, etc., God paints what picture pleases Him.

IV. *Of the organ builder.*—Who arranges his pipes, stops, and pedals, so as to afford an exquisite harmony. God so ordains our life that in part we may sustain the harmony of the world.

V. *Of the scenic managers.*—Who appropriate different parts to different persons. As our Blessed Lord was a Babe at Bethlehem; a Captive in the garden; a King in purple robe; a Malefactor on the Cross.

Epilogue.—Grumbling—1) Assails God's liberty; 2) hinders man's joy, progress, and kindness of heart.

SERMON 169.

THE EVIL OF SLOTH.—(*Holy Gospel*, Ser. IX.)

“Why stand ye here all the day idle?”—*Matt.* xx. 6.

Introduction.—This was a hard reproach, and one to be feared. These men were blamed who—1) generally were hard workers; 2) who had come to the market-place to be hired; 3) who had only been idle for one day. What will our reproach be, if during life we have fulfilled none of these conditions? Worse than theirs; for sloth—

I. *Contradicts the law of our being.*—Man is born to labour either with his body or his mind. Adam in Paradise. (Gen. ii. 15.) Alexander the Great. ‘It is the part of kings to work; of slaves to be idle and effeminate.’ The Fall increased man’s obligation to labour. (Gen. iii. 19.) Labour—1) strengthens both mind and body; 2) keeps away temptation; 3) brings its own satisfaction with it.

II. *Leads to poverty or loss.*—Those who have very large possessions lose much that they might gain if they are slothful in nursing them. Sloth leads to poverty in—1) worldly goods. (2 Thess. iii. 10.) 2) To a greater poverty of mental resource, and to a wretched state of insufficiency. 3) To the saddest of all losses, that of the gifts of grace, which demand a vigorous exercise in order to produce their proper fruit.

III. *Is the parent of disease.*—Many fall into disease for want of sufficient employment for body and mind. Two things retain health, says Hippocrates—1) sparing use of food; and 2) sufficient work and exercise.

IV. *Is the mother of all vices.*—Sloth so hurts the soul that it becomes a hotbed in which every noxious plant springs up. Little thought of unholy desires when the attention is fully occupied.

V. *Wastes the precious time.*—‘Thou sleepest, and thy time walks away.’ Even whilst these were waiting in the Forum, the others were diligently doing the work of the Lord.

Epilogue.—Give not way to sloth. It loses, wastes, and redeems nothing of the present or the future.

SERMON 170.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. X.)

“The kingdom of heaven is like . . . but few chosen.”—*Matt. xx. 1-17.*

Introduction.—The Book of Genesis is begun in the offices of the church to-day, which describes Adam’s position in Paradise. As Adam was in Paradise, so does Jesus Christ send labourers into His Church and Kingdom; and as God came to visit Adam in the cool of the day to demand an account of his work, so will Jesus Christ come at the end of the world to pay to each one their due. The parable and the history go hand in hand; and from the former;—let learn—

I. *Heretics or self-religionists.*—1) Whether at any time the Vineyard or the Church has been destitute of ordained ministers or labourers, rightly called by the Master to work in the vineyard; 2) whether the idleness of a faith without works can save the soul.

II. *Catholics.*—1) That they are bound to work and labour for the Lord. Our hands must be employed upon our holy deeds; as was Esau judged. (Gen. xxvii. 22.) They are not to stand idle. 2) That their reward depends upon their right and due use of the means of grace.

III. *Rulers and masters.*—That they have their duties to perform towards the Church of Jesus Christ. 1) To rise up early in the morning and call the labourers. (Ps. cviii. 2.) The Persian Monarchs had one who early called them to rise. 2) Not to defraud the labourers of their just and lawful wages. (Levit. xix. 13.) 3) God answers even murmurers with good words. (Eph. vi. 9.)

IV. *Subjects and servants.*—1) To be industrious, as not to fear for the day of reckoning; 2) not to complain of the conduct of their superiors; 3) to be content.

V. *The righteous.*—To labour—1) earnestly bearing in mind the reward and the example of Jesus Christ; 2) honestly and justly; 3) until the evening. (Matt. xxiv. 13.)

SERMON 171.

GLORYING.—(*Epistle*, Ser. I.)

“I will glory of the things which concern mine infirmities.”—2 *Cor.* xi. 30.

Introduction.—Since man is a noble creature, created for the glory of the Heavenly Kingdom, it is but natural that he should wish to glory. Note the several gloryings of the devil, the world, and the Christian.

I. *The glorying of the devil.*—This is in sin. (Ps. lii. 1.) ‘Boastest’ or gloriest. As if any one boasted of—1) Having fallen down into the dirt, and disfigured himself; the sinner, all defiled with sin, actually boasts of his guilt. 2) Having given birth to a monster unfit to see the light; such are the monstrous creations and the progeny of a wicked soul.

II. *The glorying of the world.*—(Jer. ix. 23.) A false subject for glory; for—1) The wisdom of the world is foolishness with God. (1 *Cor.* iii. 19). 2) The strength of the world is really weakness. (Jer. xvii. 5.) God hath chosen weak things to confound the mighty. (1 *Cor.* i. 27.) 3) The riches of the world are vanity, they profit not. (Prov. xi. 4.)

III. *The glorying of the Christian.*—Is—1) In the knowledge of God (Jer. ix. 24); a divine and supernatural knowledge, which is taught by His Holy Spirit as a reward of faith; the source of all spiritual growth and increase. 2) In a good conscience towards God (2 *Cor.* i. 12), when in us is fulfilled (Rom. viii. 16) a moral recognition of a moral relationship with the Author of our being. 3) In the advance of our brethren (2 *Cor.* i. 14; 3 *John* 4), that they with ourselves are partakers of the blessing. 4) In tribulations which—*a*) cure the mind of sin; *b*) are signs of divine love; *c*) discipline the soul; *d*) place temporal blessings at their true value; *e*) urge onwards towards heaven.

Epilogue.—Let us hold fast the true ground of our glorying, even Jesus Christ, in all that He is to us and for us.

SERMON 172.

INFIRMITY.—(*Epistle*, Ser. II.)

“I will glory of the things which concern mine infirmities.”—2 Cor. xi. 30.

Introduction.—The word ‘infirmities’ here signifies all sufferings of mind, body, or estate; weakness, care, persecution; all that tends to lower and to humble. As the seed in the Gospel, which produces good fruit, has to endure many a storm and tempest ere its fruit be perfected, so has the Christian to suffer much infirmity ere he be ripe for heaven. As the wheat-stalks are strengthened by internodal joints, so is the Christian helped in infirmity by divine grace. Of infirmity we note—

I. *It is the lot of the Christian.*—We were redeemed by the manifold infirmities and troubles that our Blessed Lord took upon Himself. ‘If you think that you are not to suffer tribulation, you have not begun to be a Christian.’ (Aug.) (John xvi. 33; 2 Tim. ii. 12; 1 Thess. iii. 3.) Julian the Apostate answered those complaining of his persecution, ‘When you are afflicted you must bear it; for such is the command of your God.’ (Soc. iii. c. 14.)

II. *It is foreseen by God.*—Ordained by God; not in hatred, but in love—1) A son’s portion. (Heb. xii. 6-9.) 2) Not sent beyond our strength. (1 Cor. x. 13.) Also (Ps. cxlvii. 16). Thoughtless desire is for a perpetual sunshine; but the farmer values cloud and rain.

III. *It is of short duration.*—What is time when compared with eternity, and the life of man when compared with time? The sufferings of Joseph, David, S. Paul, all ended in good time.

IV. *It brings an eternal reward.*—(2 Cor. iv. 17; James i. 12). Feeling this, we gain that patience which is no uncertain sign of predestination. Infirmity is God’s mark; letter “Tau” is the Cross, which leads to salvation. (Ezek. ix. 4-6.)

Epilogue.—Infirmity must be borne—1) Patiently; 2) hopefully; 3) cheerfully.

SERMON 173.

THE TEACHING BY PARABLES.—(*Holy Gospel*, Ser. I.)

“He spake by a parable.”—*Luke* viii. 4.

Introduction.—A ‘parable’ is a similitude by which we seek to explain a particular fact, by citing its likeness to another fact. We say, ‘as hard as iron;’ ‘as swift as the wind;’ hardness and swiftness being thus illustrated by a similitude. Why, considering—1) the important nature of the Lord’s teaching; 2) the earnestness of His pleadings; 3) the all-important need for plainness in communicating the secrets of His Kingdom, did our Blessed Lord veil so much of His divine teaching in type, allegory, similitude, or parable? For the sake of—

I. *Conformity.*—Throughout the East, even to the present day, the teaching by ‘parable’ reigns supreme. Our Lord desired to conform as much as possible to established custom. No affectation in Him; no pedantry. The novelty of His teaching in matter, not in manner.

II. *Discipline.*—He willed to exercise the understanding of His hearers; to teach men to reflect upon what He said, and to gain the truth only after some thought and care. Sound teaching is not to be made too easy.

III. *Impression.*—He desired to make a permanent impression upon the minds of His hearers. Dry precept was clothed in an attractive form. Pictures were produced, to be contemplated afterwards with pleasure and profit.

IV. *Reserve.*—The mysteries of His Kingdom were not to be rudely opened to the gaze of the profane. (Matt. vii. 6.)

V. *Connection.*—To draw the hearer on from the known to the unknown, to connect the various advances with what went before them.

Epilogue.—Teachers can learn much from the Lord’s use of the parable.

SERMON 174.

THE HEAVENLY SEED.—(*Holy Gospel*, Ser. II.)

“The seed is the word of God.”—*Luke* viii. 11.

Introduction.—The analogy between things earthly and things heavenly is most beautifully drawn by our Blessed Lord in the Gospel for to-day. All creation is a thought of God; nay more, it is one continuous and living parable of grace. We will out of many points notice three, in which natural seed can be likened to the Word of God. Natural seed is—

I. *A beginning.*—The material seed is the beginning and origin of the production of the fruit springing from it; and it is the root and foundation of all the after growth. The new plant takes its beginning from the seed. So the Word of God, heard by the preacher, is the beginning and cause of the salvation and access to God which follows. It is the seed of that necessary faith (Heb. xi. 6), which cometh by hearing (Rom. x. 17); which hearing demands an appointed preacher. (Rom. x. 15.) The articles of faith are contained in Holy Scripture, which is sown in the soul by the living preacher, who quickens, by divine grace, truth into life.

II. *A germination.*—A nascent life in the seed, buried in the earth, hidden and pressed down in the nourishing soil, it develops into germination, which it would not do except it be sown. (John xii. 24.) Such a nascent life has the Word of God; a hidden fire, and principle of life. The hearts of the disciples going to Emmaus ‘burned.’ (Luke xxiv. 32.)

III. *A fructification.*—This gives rise to—1) Nourishing fruits, by which the body lives; so the spiritual fruits which support the soul. (Matt. iv. 4.) 2) Reproduction, by which many grains are formed from one. So spiritually. (1 Cor. iv. 15; James i. 18.)

Epilogue.—Cherish this seed in the soul with loving care.

SERMON 175.

THE WASTED SEED.—(*Holy Gospel*, Ser. III.)“And other fell on good ground.”—*Luke* viii. 8.

Introduction.—Why did the sower waste his seed upon the thorny, stony, and trodden ground? Why not reserve it for the best and profitable land? Why did our Blessed Lord apparently cast away the seed of the divine word since (*John* vi. 64) shows that He knew the various soils upon which the seed must needs be sown in vain. All His actions are with a purpose; so for a wise and good end does He permit these sowings to be made in vain. Why He does so we may infer in a few particulars. To show—

I. *The free will of man.*—Man as a voluntary agent by the grace of God can change a thorny and stony soil into the best of land. (*Matt.* iii. 9; *Ezek.* xxxvi. 36.) He can change, by God's grace, the trodden way of sin into a fruitful field of holiness.

II. *His great love to all mankind.*—None are excepted from the influence of His mercy and love. He wills all men to be saved; He invites all; none are too thorny or stony to be beyond the pale of His loving Spirit.

III. *The wicked to be without excuse.*—No fault can rest with the sower. He has done all that can be done; it is not his work to turn stone into earth. He gives all soils an opportunity of cultivation if they will accept it.

IV. *Encouragement to His preachers.*—They are not to be disheartened if they seem to have sown in vain; never are they to cease from sowing the word. Antimachus, the poet, as he read emptied the room; Plato alone remained. I will go on reading, said Antimachus, for Plato is as all to me. So if the preacher save one soul, he has not laboured in vain.

Epilogue.—Resolve by the help of divine grace to cultivate every barren spot in the soul.

SERMON 176.

THE SOIL OF THE SOUL.—(*Holy Gospel, Ser. IV.*)

“A sower went out to sow his seed.”—*Luke viii. 5.*

Introduction.—In all natural operations the difference is caused both by the agent and the subject. The sun and the soil must both combine under the same circumstances to produce a like result. Just so is it in things spiritual. In this Gospel the word of truth fructifies, according to the disposition of the recipient. In this case the sower and seed being alike in all cases, all the change is due to the soil itself. We note—

I. *A threefold hindrance to the growth.*—1) ‘The way-side,’ in a heart trodden down with secular courses; grown hard by the stream of worldly life and fame. He who desires to hear, but not to learn. Such listen like the Athenians of old (*Acts xvii. 21*); such count the humble Christian to be insane, like Jehu’s companions did (*2 Kings ix. 11*) the prophet. 2) ‘Among thorns:’ the thorns of desire and covetousness, which close the ears to all things but those of earth. 3) The ‘rock’ of carnal pleasures, which indurate and darken the soul, so that it cannot receive the seed. Herod heard S. John Baptist, but being hardened by sensual sin he slew him. (*Mark vii. 27.*)

II. *The withering of the root.*—The word has taken root: good resolutions are formed, such are moved by some special judgment, by preaching, by a divine inspiration; still their root at length is dried up: by—1) human shame in the appearance of humility, which causes many to lose the fruition of divine fruit. Many would give way to Michal, and fear her scorn. (*2 Sam. vi. 20.*) 2) By fleshly fear which dreads repentance. *Exod. xvi. 3.*) We look back lingeringly upon our left worldly pleasures. 3) By a natural or harmful love, which leads to sin, by enchaining the affections.

III. *The production of the proper fruit.*—When the seed bears good works. (*2 Cor. ix. 6.*)

Epilogue.—Cost of this spiritual sowing. Jesus Christ ‘went out’ from the bosom of the Father into the womb of the Virgin, thence into the world; from riches to poverty; from the glory of angels to the reproach of men.

SERMON 177.

EVIL HEARERS.—(*Holy Gospel*, Ser. V.)“He that hath ears to hear let him hear.”—*Luke* viii. 8.

Introduction.—There is no paradox in these words, for many who can hear are truly deaf; hearing only with the ears of the body, and not at all with the ears of the heart. Hence (*Isa.* i. 2.) Heavenly beings hear by their powers; the earthly by their ears. God speaks to the inward ears, for it is the heart which is to listen to His word. Our souls are—1) dull; 2) leaky; 3) full of other things; therefore so often we hear the word of God in vain. These evil hearers hear in order that—

I. *They may talk.*—Passing judgment and criticism upon it as upon a speech or play; as to whether or not it was well spoken, going out of church. ‘He is no orator;’ ‘He has no voice;’ ‘His sermon was too long.’ ‘As it was in the beginning;’ yet no thought of personal need, profit, or advice. So did the Pharisees hear the Lord. (*Matt.* xxii. 15.) Such realize. (*Ezek.* xxxiii. 31.)

II. *That they may see.*—Know, but not do. Such are like a sick man, who being visited by a noted physician praises his knowledge and skill, and yet makes no application of his remedies. Belshazzar honoured Daniel, but did not repent. (*Dan.* v. 29.) Pharaoh’s chief butler a type of inward hearer; chief baker, a hearer with head but not with heart. (*Gen.* xl. 17.)

III. *They may touch.*—Or reproach or cavil at it; touching sacred things with profane hands. (*1 Chron.* xvi. 22). Hence the command. (*Matt.* vii. 6.) The abomination of Zedekiah. (*2 Chron.* xxxvi. 15-17.)

IV. *They may taste.*—Only listening to things which—1) are pleasant. (*2 Tim.* iv. 4.) 2) Agree with their opinions. 3) Are new and strange or striking. Hence the complaint. (*1 Cor.* i. 22.) Demosthenes and his fable of the ass’s shadow.

V. *They may smell.*—Or forget as soon as heard. (*James* i. 23, 24.)

Epilogue.—Take heed how ye hear. 1) Earnestly; 2) prayerfully; 3) humbly.

SERMON 178.

THE GOOD SOWER.—(*Holy Gospel*, Ser. VI.)

“A sower went out to sow his seed.”—*Luke* viii. 5.

Introduction.—The action of this ‘sower’ is symbolical of what all our work in this world ought to be. This life is the spring-time of our sowing; and the judgment will be our harvest, the end of the world. As the ‘sower’ sowed, so may we have grace to order our lives. We note that the sower sowed—

I. *Diligently.*—He ‘went out;’ did not remain idly at home. Jesus Christ ‘went out’ from the bosom of the Father into the womb of the Virgin; from thence into the world, to sow the seeds of teaching grace and mercy. He ‘went out’ of the world to Hades; thence He went out into the world again, in that He ‘went up’ to heaven to perpetually intercede. So we must ‘go out’ of—1) Sloth; 2) inclination; 3) habit to do our work in the world.

II. *Knowingly.*—The Lord sowed with knowledge ‘His seed;’ the seed which He had often sown before, by Patriarch and Prophet, before He sowed it by Himself. We must know well what our work is, before we undertake it. Many fail through presumptuous ignorance. They do not know—1) Their weakness; 2) their strength; 3) the difficulty of the work they are called upon to undertake.

III. *Seasonably.*—With due care and forethought, neither before nor after the sowing season, and in a properly prepared soil. We often fail for want of forethought, working unseasonably.

IV. *Patiently.*—(*James* v. 7.) Wait for results. The longer the effect is being produced, the more lasting is it. The husbandman pleaded for a fig-tree which had been barren for three years. The satisfaction is in having done the work, and then in leaving the result in God’s hands.

Epilogue.—Oh! waste not your time and life; let it be one continuous sowing in this present season of grace: then will you reap in glory your heavenly and eternal reward.

SERMON 179.

PROFITABLE HEARING.—(*Holy Gospel*, Ser. VII.)

“Other fell on good ground, and sprang up, and bare fruit an hundred fold.”—
Luke viii. 8.

Introduction.—Besides the loss of some seed by imperfect sowing, or from the unkindly soil, we find that of the seed sown in the ‘good ground,’ the fruit varied from thirty to an hundred-fold. (Matt. xiii. 8.) The seed was good, the sowing was good; some slight difference in the soil caused the difference in the crop. So is it often with a preacher lawfully appointed, who preaches the word of God; the difference in fruit arises from a difference in the hearts of his hearers. To bear profitably, the soul must be prepared for the heavenly seed.

I. *By previous prayer.*—This is the ploughing which turns up the clods of the soil. Prayer—1) for a docile and fleshly heart; 2) for a collected and enlightened understanding; 3) for open ears. For the preacher that he may have—1) wise speech; 2) a ready memory; 3) fervour; 4) profit from his sermon. The Lord must open the heart, if we would hear. (Acts xvi. 14.)

II. *By previous compunction.*—The clothes were washed before the Law was delivered. (Exod. xix. 10.) So also (Jer. iv. 3; James i. 21.) Moist robes imbibe water quicker than dry; so does the soul moistened by compunction more readily imbibe the word of God. Precious wines must be put into clean bottles. The soul is—1) Cleansed from weeds and thorns; worldly cares. 2) Stones; sorrows. 3) Lumps and clods of earth; habits of doubt.

III. *By earnest attention.*—Seed not sown on footpath, or in a ditch, but in the field. Seed of the Word must be received with—1) great attention; 2) a vigilant mind; 3) a silent tongue. We sit to eat, and so we should place our minds to hear with attention, so as not to lose the full sense and meaning of the sermon.

IV. *By a most careful recollection.*—The Word of God must be buried in the depths of the soul, that we may reproduce at home that which we have heard at church (Ps. cxix. 11); so to nourish by digestion the spiritual nature. Hence (Deut. vi. 8.)

Epilogue.—Hearing with a thankful, humble spirit, a blessing comes.

SERMON 180.

THE POWER OF THE WORD.—(*Holy Gospel*,
Ser. VIII.)

“That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.”—*S. Luke* viii. 15.

Introduction.—The power of the Word of God is known and acknowledged by all. It has an influence which is—1) Lasting; 2) renewing; 3) consoling. That this form may come home to the heart, the Word of God must be—

I. *Heard to protect.*—If not diligently heard, it loses its power to guard the sinner from sin. As the serpent when it will not listen to the pipe of the snake charmer puts its head upon the earth, so the sinner stops his ears with the earth of worldly thoughts, lest he should hear the sweet sounds of God’s words. No sword there with which to fight the devil. (Eph. vi. 17.) The labourers worked on the walls of Jerusalem with a sword in one hand and a trowel in the other. (Neh. ix. 17-18.) Type of the conscience destroyed by the Nebuchadnezzar of sinful thoughts. The sinner called to repentance labours with the Word of God in his other hand.

II. *Held fast to enlighten.*—(Ps. cxix. 105.)—The sinner is blind, and he falls into the slough of this world’s sin. (Lam. iv. 14.) So needed. (Ps. cxix. 130.) In the Tabernacle, the lamp was to burn always; so in the soul, the light of grace is ever to be fed with the Word of Truth. (Ex. xxvii. 20.) When judgment was given against Eli, the lamp of God went out. (1 Sam. iii. 3.)

III. *Reflected upon, to heal.*—(Ps. cvii. 20.)—It acts as the surgeon’s knife to the soul, teaching—1) Self-knowledge. 2) Self-abasement, and yet healing for. (Matt. xviii. 9.)

IV. *Fulfilled to cleanse.*—(Isa. i. 16.) The maid of inspiration bids the leper go to the Church, where the prophet who preaches bids the sinner exercise himself in the seven works of repentance, and he becomes cleansed from his sin. The Hebrew maid a type. (2 Kings v. 2.)

Epilogue.—O! receive not the Word of God in vain.

SERMON 181.

THE LOSS OF THE WORD OF GOD.—(*Holy Gospel*, Ser. IX.)

“He that has ears to hear let him hear.”—*S. Luke* viii. 8.

Introduction.—Why did our Blessed Lord utter this earnest appeal? If a prudent man does not cry out without a cause, how good a cause must he have had Who is the Wisdom of God? He cried in—1) Earnestness; 2) in sorrow; 3) in hope of gaining men’s attention. He cried on account of—

I. *The preciousness of the Divine Word.*—Knowing its priceless value, He called upon men to listen to it attentively. This Word of God is—1) The water of life. (*John* iv. 10; vii. 37, 38; vi. 68.) The thirsty long for the draught; the spiritually thirsty long for the living water. 2) Satisfying bread. When this fails the famine is sore indeed. (*Amos* viii. 11.)

II. *The loss of seed, labour, and care.*—Who does not cry out when he sees only a fourth part of the precious seed falling upon good ground? Who would not under such conditions? Such loss and rejection—1) Angers God. (*Matt.* xxii. 7; *Luke* xiv. 21.) 2) Is a contempt of God. (*Matt.* vii. 6.) 3) Is a waste of His grace and redemption.

III. *The perversity of man:*—Which leads him—1) To reject the word; and—2) to receive it without fruit. Which allows him to be—1) Choked of the cares of the world. 2) Hindered by supine negligence. Some who live close to the Church will not lift a foot to hear the word; living near, but not in the way of salvation. 3) Rooted in the hardened sin of a stony heart. Jews and S. Stephen. (*Acts* vii. 54.)

IV. *The most certain danger of neglecting to hear.*—Three-fourths of the seed was utterly wasted. We are left without—1) Guide; 2) a comforter; 3) a monitor. Difficult to walk from earth to Heaven if we hear; next to impossible if we hear not.

V. *The witness to our lives.*—The Word of God is a witnessing rule of life. (*Deut.* xxxii. 11; *John* xv. 22.)

Epilogue.—Seize and hold fast the Word of God.

SERMON 182.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. X.

“When much people, . . . bring forth fruit with patience.”—*Luke* viii. 4-15.

Introduction.—(Gen. xxv. 14.)—Three sons of Ishmael are specially mentioned, and joined together. Mishma is ‘hearing,’ Dumah ‘silence,’ and Massa ‘patience.’ Their union signifies that by a good man many things are to be heard and suffered in silence. We note in this Gospel the things which are to be—

I. *Heard*.—1) The will of God. a) attentively; b) profitably; c) obediently. 2) The doctors of the Church; tradition; so as the Disciples asked the Lord, we may ask for universality, and consult antiquity. Jesus Christ Himself consulted with the doctors. 3) Every preacher rightly commissioned to divide the Word of Truth, even if as a man he be worthy of small credit. Some have souls like the field of the sluggard, unsown of the Word of God.

II. *Silenced*.—It is to be passed over in silence, when—1) The mind throws the blame of your own wasted seeds upon another. The defect was neither in the sower nor the seed, but in the soil. 2) The foolish thought arises that it was unwise to sow in the thorny, hard, and stony ground, forgetful of (Matt. iii. 9; and of Ezek. xxxvi. 35), as seen in conversion of sinners. 3) The false suggestion which occurs from (Luke viii. 10), that there is acceptance of persons with God, Who explained to His disciples that which He would not unfold to the Jew. 4) When the seeds of grace are sown in the soul, lest the devil, or fowls of the air, devour them, being exposed by vain boasting. The Word in silence must be hidden in the heart.

III. *Suffered*.—1) Adversity, want of prosperity; three-fourths of the seed is unprofitable. 2) Presence of evil-disposed and wicked men; the husbandman has to bear with thorns, stones, and a trodden path. 3) All affliction; for the good fruit flows from patience.

SERMON 183.

THE ESTATE OF CHILDHOOD.—(*Epistle*, Ser. I.)

“When I was a child, I spake as a child, I understood as a child, I thought as a child.”—*1 Cor.* xiii. 11.

Introduction.—Childhood is the beginning and end of life; it is a state of imperfection, just as manhood is a type of an eternal state in glory. Childhood is a type of this present life. Even now childish things are to be put away, as our true manhood is drawing nigh. Some such things are—

I. *Words.*—Childish words are spoken without either reflection or premeditation; they are random, light, and careless: but the tongue of the righteous man ‘talketh of judgment.’ (*Ps.* xxxvii. 30.) Avoid childish words—1) Because of the judgment. (*Matt.* xii. 36.) 2) Because a slight word may cause a grievous wound.

II. *Understanding.*—The childish understanding is exercised upon trifles only, such as toys and little pleasures. So are those childish persons who exercise their understanding upon the toys of this world, and comprehend not eternal treasures. Such was Esau. (*Gen.* xxv. 34.) Against the childish understanding. (*1 Cor.* xiv. 20.)

III. *Thought.*—No forethought, is confined to the present moment; has no future; no notion of consequence. Those who live only for the present are children in thought. (*Prov.* vi. 6-8).

IV. *Instability.*—The child is not in the same mind for two hours together; it walks to-day in the way of heaven, to-morrow in the way of hell. The manly Christian, by his constancy and perseverance, begins eternity in time; he is changeless as the sun in his courses.

V. *Love.*—Childish love snatches at what is fair and pretty—a drawn sword, a burning coal. Like the boy Moses treading under foot Pharaoh’s crown. (*Joseph. Antiq.* ii. x. 37.) We childishly love the fair and not the good.

V. *Fear.*—Child fears shadows, real dangers fears not.

Epilogue.—Like Jesus Christ, seek by divine grace to increase in wisdom and stature, and to outgrow the age of childhood.

SERMON 184.

IMMORTAL LOVE.—(*Epistle*, Ser. II.)

“Charity never faileth.”—1 Cor. xiii. 8.

Introduction.—Sad thought, how all things in this world are ever changing. Changes in the globe itself during geological ages; changes in nations; changes in our bodies, which are wholly renewed every seven years; changes in our circumstances and feelings from year to year, month to month, week to week, yea, even from day to day. Youth is soon followed by old age. A noble and a refreshing thought to note, that there is one thing at least that never changes or fails. Why is love immortal?

I. *It is its own reward.*—It is not a means to an end; it is an end in itself; it is its own end and reward. The act of loving is complete in itself. ‘*Omnia prætereunt præter amare Deum.*’

II. *It is not lost in death.*—‘Love is strong as death.’ (Cant. viii. 6: Rom. viii. 39.) Jesus Christ loved the dead Lazarus. Love cannot die, any more than the soul in which it lives can die. If the soul is immortal, love is immortal too.

III. *It unites us with the Immortal God.*—God is love, etc. (1 John iv. 16.) What can kill a soul resting in the bosom of Jesus? Death loses all power, for the spirit lives all the brighter and purer and freer for the death of the body. He who is joined by love unto the Lord is one immortal spirit with Him. (1 Cor. vi. 17.)

IV. *It is inexhaustible.*—Love multiplies itself according to the number of objects upon which it is expended. The more we love, the larger becomes our measure of love. In heaven the love of one is the love of all.

Epilogue.—Though love never fails, we may fail of it. We may be wanting in this immortal love. Sin casts out love, when—1) unrepented of; 2) habitual; 3) wilful.

SERMON 185.

COMING SHADOWS.—(*Holy Gospel*, Ser. I.)

“Behold, we go up to Jerusalem.”—*Luke* xviii. 31.

Introduction.—Sorrow and sadness come upon us soon enough in this life; no need to meet trouble half way. The disciples had but a sad life at best: why discourage them, by telling them of trouble before it comes upon them? Why cast a coming shadow upon the little sunshine which they enjoyed in their Master’s presence? Our Blessed Lord thought it good to reveal His coming Passion for many reasons; and chiefly to show that this suffering would be—

I. *Prophetical*.—He had prophesied of it before it came to pass; not once, not twice, but many times. This prophecy proved His divinity; for as it belonged to divine power to create all things out of nothing, so, also, it belonged to divine wisdom to see past and future things as if present. (*Isa.* xli. 23.) Such suffering being in His own power, a proof of His great love and knowledge to endure and to foretell it.

II. *Near*.—Just as the season of Lenten repentance which represents this Passion has well nigh come, the Christian ought ever to bear the Cross. (*Gal.* v. 24.) Yet at special times to bring it more closely home to himself.

III. *Universal*.—All the twelve were called upon to repose under this coming shadow. Only three disciples admitted to the glory of the Transfiguration. Suffering is universal. (*1 Pet.* ii. 21.) Glory and reward are limited. (*1 Cor.* ix. 24.)

IV. *An ascent*.—‘We go up.’ It is down into Egypt. (*Gen.* xii. 10; *Isa.* xxxi. 1). Easy to fall into sin and go down to hell; very difficult to ascend up the highway of the Cross. (*Acts* xiv. 22; *Luke* xxiv. 26).

Epilogue.—May our Lenten preparation be—1) Thorough; 2) earnest; 3) sincere.

SERMON 186.

THE PRESENT PASSION OF THE LORD.—(*Holy Gospel*, Ser. II.)

“He shall be mocked and spitted on, and they shall scourge Him and put Him to death.”—*Luke* xviii. 32, 33.

Introduction.—The Lord admitted but three disciples to see the glory of His Transfiguration. Multitudes were allowed to behold the ignominy of His Passion. Showing that many are invited to the example of His Passion, but few attain to the enjoyment of His glory. Jesus Christ reformed in us by grace, foretold these four particulars for our instruction; in them He suffers now.

I. *He is mocked.*—When we leave real for apparent good things, and desire these vanities as if they were profitable; when we are content to accept shadows for the substance, we mock Jesus Christ our Light, and His work for us. We mock Him also when we show no prudence in the council of the will, and no application of it to good works.

II. *He is spitted on.*—When we defile the will, which is the face of the soul, by a consent to sin. The spittle of the devil is whatever sin is impressed by our consent upon the will. Type (*Deut.* xxv. 5, 10.) Dead brother is Jesus Christ; the soul is the wife.

III. *He is scourged.*—By the conflict between the flesh and the spirit, when the soul is allured to lower things by a struggle with the world. (*Rom.* vii. 19.) Type: Ammon before and after his sin. (*2 Sam.* xiii. 2, 15.)

IV. *He is crucified.*—By a relapse into mortal sin (*Heb.* vi. 6); when the soul is given over to Satan; when sin becomes a habit, and Jesus Christ is despised. (*Isa.* iii. 9; *Gen.* xviii. 20.) The ‘cry’ of guilt and of sin in action crucifies afresh the Lord.

Epilogue.—Reserve the memory of this, the bitter Passion of the Lord; of His most precious redemption; of His most splendid liberality; that they who belong to Satan may look upon Him ‘Whom they are piercing, and mourn,’ and may return to Him again, ready to suffer with Him.

SERMON 187.

THE THREE CROSSES.—(*Holy Gospel, Ser. III.*)

“They shall scourge Him and put Him to death.”—*Luke xviii. 33.*

Introduction.—It is needful in these days of festival before Lent to meditate upon the Passion of the Lord in a special manner: for the Cross of Jesus Christ is at all times and seasons a study and meditation to the faithful. It is the square after which our life ought to be ordered. (*Gal. ii. 20.*) We turn to Calvary, and there we note three Crosses standing.

I. *On the left side.*—A suffering thief, who paid a penalty but gained no reward; who deserved a cross, but turned the suffering to no profit. Such are those who are crucified with Jesus Christ in outward actions only; who are content with the exterior offices of devotion, but in whom the will is undisciplined, and the desires unmortified. 1) Height of this cross is spiritual pride, vainglory, a Pharisaical spirit; ‘I am not as other men,’ instead, ‘I am a worm.’ ‘God be merciful to me, a sinner.’ 2) Breadth is a spacious, well-hidden path, which leads to perdition; this robber left Calvary for hell. (*Rom. viii. 8.*) 3) Length is the length of mortal desires and wishes, ever extending, and never either satisfied or subdued. A sad state. (*Heb. vi. 4-7.*)

II. *On the right side.*—The suffering, penitent thief, whose cross bears fruit unto eternal life. A cross useful, profitable, and even sweet; amiable, and consolatory to those who hang thereon. 1) Height, is the soul elevated to the contemplation of things divine, above the din, strife, and passion of this life. 2) Depth, is the highest and deepest humility; confessing, like the thief, that the punishment is just. 3) Breadth, is a universal and sincere love to God and man, represented by the loving heart of the Magdalene. (*Luke vii. 47.*) 4) Length is final perseverance. (*2 Cor. iv. 17.*)

III. *The Cross of Jesus Christ.*—It signifies that Cross which the perfect bear, whom the heavenly Father desires to know and glorify with His Only-begotten Son. (See Sermon 256.)

Epilogue.—Seek to be crucified, not near, but with Jesus Christ.

SERMON 188.

THE BLIND SOUL.—(*Holy Gospel*, Ser. IV.)“Lord, that I may receive my sight.”—*Luke* xviii. 41.

Introduction.—The blind body is but a type of the blind soul: the Egyptian darkness. (Exod. x. 22.) Of the mental darkness of Pharaoh and his people. We most of us need to use this prayer, for in one point or another we are all in the darkness of ignorance. Many who see well in the light of this world, are utterly and absolutely blind in the light of eternity. Like beasts of prey, men are often blind when the true day shines; but they see well enough in the light of this world's light. This sad spiritual blindness is caused—

I. *By the craft of Satan.*—Satan holds up present pleasures as through a telescope; and in the future through an inverted telescope.—1) He intensifies the present; 2) he puts the future out of sight; 3) he ministers to our lower nature. Samson seeing, was unconquerable; Samson blind, became a weakened captive.

II. *By latent unbelief.*—Conscience accuses, and reason tries to stifle it, by suggesting doubts concerning all revealed truth of God, of hell, and a personal devil; of redemption, of sacramental grace. Process is described. (Rom. i. 28-29.)

III. *By undue self-love.*—This *philacitia* darkens the understanding, pulling it up with—1) Pleasant promises. (Luke xii. 19.) Babylon a type. (Isa. xlvii. 7.) 2) With the conceit that evil thoughts and deeds are good. 3) That all suffering is to be shunned. (Matt. xvi. 23.)

IV. *By presumption and sloth.*—Counting solely upon our Lord's long-suffering and great kindness. Now, God showed His infinite power in the creation of the world; His wisdom in governing it; His infinite mercy in redeeming it; and He will show His infinite justice in judging it.

Epilogue.—Pray for spiritual sight, to see things as they really are.

SERMON 189.

THE FOURFOLD BLINDNESS.—(*Holy Gospel*, Ser.

“Lord, that I may receive my sight.”—*Luke* xviii. 41.

Introduction.—Man lost by the Fall—1) The light of heavenly wisdom; 2) fairness of soul; 3) high estate. His understanding became so darkened, that he failed to discover the way of truth; his image and likeness of God became defiled; he forfeited heaven, and was expelled from Paradise. This loss is expressed by the prophecy by our Saviour of His coming Passion; a restoration by the restoration of sight to the blind man. Blindness is typical of sin, and it comes to men chiefly from four causes.

I. *The smoke of pride*.—(*Ps.* xxxvii. 20.)—So Abimelech, who died besieging the tower of Thebez. (*Judges* ix. 50-55.) Thebez is the holy life; Abimelech, the devil, tries by the smoke of pride to kill those who had ascended to the tower of contemplation, and the stone of repentance breaks the skull of Satan.

II. *The habit of sin*.—The habit of sin leads to a kind of natural blindness, as if one were born blind (*John* ix. 1-4); preferring a state and deeds of darkness to the light of truth. So the Israelites (*Numb.* xii. 4, 5) longed for Egypt again. The Israelites in Egypt are Christians in this world, led out by grace, yet feeling the habit of sin so strong within them, that blinded, they desire to be in the Egypt of sin again.

III. *The dust of covetousness*. (*Isa.* xlii. 19.)—Knowing not the Lord, blinded by the dust of worldly desire, Pharaoh induced the Israelites to make bricks without straw, and hence came all the plagues upon Egypt. All covetousness ends in a darkness of soul.

IV. *The sore of impurity*.—Signifies sensuality of all kinds. Samson's love for Delilah. Sensual sin blinds the soul.

Epilogue.—Seek the illumination of divine grace, by applying—1) the faith of humility to the smoke of pride; 2) the water of generosity to allay the dust of covetousness (*John* ix. 7); 3) the eye-salve of holiness (*Rev.* iii. 8) to the impurity of the world.

SERMON 190.

THE REBUKERS.—(*Holy Gospel*, Ser. VI.)

“They which went before rebuked him, that he should hold his peace.”—*Luke*
xviii. 39.

Introduction.—Why rebuke a poor blind man, crying for the light? Why chide an afflicted one, who was seeking help and healing? What inhumanity and hardness of heart is this? It was a cruel and pitiless multitude that bade the wretched blind beggar ‘hold his peace;’ but more cruel by far are they, who by their words and deeds bid the awakened conscience hold its peace; who prevent the willing soul from listening to the gentle pleadings of the Spirit of God. Such rebukers are those who keep back others from gaining the way of salvation. And they are—

I. *Deadly enemies.*—Blind, godless, spiritually poor, they cannot bear that others should ever fear God and become spiritually rich. They are described (Ps. xi. 2) as mockers of all that is holy and good. ‘The words of the tongue are sharper than those of the sword.’ (Aug.)

II. *Murderers of souls.*—How many acts of grace, first-fruits of righteousness, works for God, did Herod slay. (Matt. ii. 16.) Many unholy parents are Herods to their children. Herod the Tetrarch in slaying S. John Baptist, was guilty of the souls of all those who would have been saved by his preaching. Worse than Judas are the rebukers of those who ask for repentance and grace.

III. *Very grievous sinners.*—1) They bear their brother’s lost, through never-crying, blood. 2) They do the devil’s own work according to the spirit and letter. One short laugh, one sneer, one bad work, and an eternal deed is done. 3) The issues of their work are eternal. A soul is lost for ever.

Epilogue.—Oh! guard thyself, thy speech and action, lest thou keep a weak brother from the Great Physician. For more cruel than Holofernes (Judith vii.) and Amalek is the man who bids an earnest heart ‘hold his peace.’

SERMON 191.

THE BLIND BY THE WAYSIDE.—(*Holy Gospel*, Ser. VII.)

“A certain blind man sat by the wayside, begging.”—*Luke* xviii. 35.

Introduction.—Not for companionship did our Blessed Lord take His disciples with Him to Jerusalem; for (*Isa.* lxiii. 3) He was to suffer alone; but that they might be—1) witnesses; 2) imitators of His sufferings. The disciples were going up to Jerusalem, the Vision of Peace; the blind man was nigh Jericho, a type of this changing world. Many are the spiritually blind who rest by the way of worldliness, and whom the faithful pass by as they tread the way of the Holy Cross. Such are really blind, since they walk in a way which is—

I. *Very difficult.*—(*Isa.* lix. 8.)—Ahab's way for Naboth's vineyard; Cain's way of envy; Absalom's way of rebellion. This way is filled with—1) stones of stumbling; 2) marshes of doubt; 3) ditches of temptation; 4) descents to sin, or steep pits.

II. *Dirty or sinful.*—Mud and filth are found off the high road; the mire of sensuality off the highway of holiness. (*Ps.* lxxix. 14.) ‘Thick day.’ (*Habak.* ii. 6.) Falling into which men become like the brutes. Such travellers are like the lost spirits who joined the swine. (*Luke* viii. 32, 33.) The soul is defiled in this mud. 1) Understanding darkened; 2) power perverted; 3) affections debased.

III. *Harmful to others.*—Such as walk in this road, bring evil seeds into a good pasture; they harm others by their—1) example; 2) persuasion.

IV. *Full of griefs and sorrows.*—1) Solitary in the true sense; 2) destitute of real help; 3) echoes to the sighs of a convicting conscience; 4) hearing the helpless complaints of souls being lost.

V. *Full of errors.*—Once forsake the way of the Cross and rule of faith, and the bye-ways of error, which are infinite, open before you.

Epilogue.—Let your prayer in life be (*Ps.* xxvii, 11.)

SERMON 192.

THE VAIN DESIRE.—(*Holy Gospel*, Ser. VIII.)“Lord, that I may receive my sight.”—*Luke* xviii. 41.

Introduction.—Many, unlike this poor man, ‘know not what they ask;’ many desire and pray for things which ‘neither profit nor deliver, for they are vain.’ Many fix their desires upon this world rather than upon the next; upon the body rather than the soul. They strive, deny themselves, and use all their energies to encompass—

I. *An empty reward.*—Their purse is filled; they have fine clothing, banquets, sports, horses, pomps, etc., with which they could clothe the poor, and obtain great reward in heaven. Like Xerxes, they deck out the plane tree which gives them a moment’s shelter; forgetful how soon its shade, like Jonah’s gourd, will pass away. Empty—1) Lasts only for this life; 2) does not satisfy the mind even here; 3) brings anxiety in their train.

II. *An empty labour.*—All labour is vain which produces no lasting fruit. Some labour at—1) trifles; like the man who spent years in throwing a pea through a small opening, whom Alexander rewarded by giving him a pint of peas to throw away. 2) At wickedness; like the young Amalekite, who met with a deserved fate. (2 Sam. i. 7.)

III. *An injured and troubled conscience.*—Vain desires bring a conscience suffused with shame, and a heart torn and accusing. Adam feared after he left the way of the Lord. The Romans were bidden to look back upon their former life. (Rom. vi. 21.) A troubled conscience arises from thought—1) of the future; 2) of the present; 3) of the end undone.

IV. *A sad and miserable end.*—(Prov. xiv. 13; Isa. v. 12-15.) A wasted day is dull and miserable; a wasted life is more so infinitely, for no redemption of it is possible. Then having lived for vain desires, the mind counts up its losses.—1) Eternal happiness; 2) fulness of being; 3) the Presence of God.

Epilogue.—Ask for what is truly profitable, lasting, and real; that which is good for soul and body.

SERMON 193.

PERVERTED PRAISE.—(*Holy Gospel*, Ser. IX.)

“All the people, when they saw it, gave praise unto God.”—*Luke* xviii. 43.

Introduction.—So ought we all to do, partaking of the daily marvels of God’s bounteous providence. So ought we especially to do, when God the Holy Ghost has led us upwards in the way of holiness, and has enlightened the eyes of the soul. In words we often praise God, but in deed we more frequently blaspheme His holy name. We are spiritually blind; and the darkened understanding praises the enemies of God instead of God. Many praise—

I. *The world.*—1) Living after its principles; taking the world’s code instead of God’s law for a standard. 2) Giving themselves up to its toils and pleasures; forgetful that, like new wine, they intoxicate. (*Eccles.* vii. 2.) The Roman victors—1) Were met by the people with joy; yet a slave was placed in the chariot, and by the side of the conqueror. 2) Their captives followed with bound hands; yet the slave, giving strokes on the face, kept saying, ‘know thyself.’ 3) Clothed in Jupiter’s tunic, and drawn by four white horses to the capitol, any one on that day might insult him. All this was done to show that pure joy does not belong to—1) this world; 2) this time; 3) this condition.

II. *The flesh.*—By giving way to all its lusts and desires; which false praise produces—1) weakness and disease; 2) an insatiable state; 3) often death.

III. *The Devil.*—1) By listening to his suggestions. 2) Yielding to his temptations. 3) Serving him instead of God. The Devil leads us to the abuse of all our faculties—love, desire, thought, speech, touch, sight; every gift of God he turns into a curse.

Epilogue.—Serve we God in—1) Word; 2) in life; 3) in patient suffering.

SERMON 194.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. X.)

"Then He took unto Him the twelve . . . praise unto God."—*Luke* xviii. 31-43.

Introduction.—The blind man is commended as praying for sight, and not for riches, honours, pleasures, or the souls of his enemies; as uttering, like Solomon, a wise petition (1 Kings iii. 9-13). Jesus Christ, His words and deeds, is our light. (Ps. cxix. 130.) Let us ask Him to teach us in this His Gospel, and to give our souls light; since in it we learn—

I. *From Jesus Christ.*—1) Not to fear death. The disciples were fearful. (Mark x. 32.) Not so the Master, Who knew what the sad and bitter end would be. We should look upon every day as our last, and then we should have no fear of death. Jonathan boldly went up to the camp of the Philistines (1 Sam. xiv. 9-11) to his station, a place of death. 2) To restrain unholy joy. Our Blessed Lord never laughed; His Cross and Passion were ever before His eyes. Even at the Transfiguration. (Luke xii. 50; Mark x. 38.) No vain joy, with such a prospect ever in view. 3) To show mercy and liberality. Jesus Christ, at the cry—1) Stood still; so ought the rich to hear the poor. 2) Commanded him to be brought unto Him. We ought to go and minister to those who are unable to come to us; to relieve them at home; to receive them if they can come to us. 3) He questioned him, as being ready to open His treasury to the poor man's need. 4. Modesty and humility. The blind man was addressed as if the cure had come from himself rather than from Jesus Christ. We must not boast when we do any good, but rather remember—*a*) That our power to do it comes from God; *b*) how little it is; *c*) that the recipient is perhaps more worthy than ourselves.

II. *From the blind man.*—1) So inquire about things of which we are ignorant. Without inquiry he would have known nothing of Jesus Christ. 2) To seize upon every occasion of salvation. 3) To hold on in a right course, in the teeth of all opposition and rebuke. 4) To follow Jesus Christ as closely as we can.

SERMON 195.

THE GRACE OF GOD.—(*Epistle*, Ser. I.)

“Receive not the grace of God in vain.”—2 *Cor.* vi. 1.

Introduction.—‘Grace,’ here means the benefit of redemption as (2 *Cor.* viii. 9.) ‘It redeems the world; quickens the slain; it honours the despoiled.’ (Aug.) (Gal. ii. 20.) God shows a threefold grace to man. 1) Of expectation; during which He waits in patience for the repentance of the sinner. 2) Of justification: when the day of expectation is changed into the day of justification by the infusion of grace. 3) Of preservation; when final perseverance is granted to the penitent. ‘The grace of God’ is to be rightly received; for—

I. *It is a very great blessing.*—The benefit of grace is great. ‘Thy affection sleeps, or rather is dead, if it does not answer to this benefit.’ (Bern.) Jesus Christ bought all grace by His Passion, and all joy to man by His suffering. Grace most difficult to gain; it needed a God to procure it. By the value of the soul, by the preciousness of redemption; by the sufferings and love of Jesus Christ, ‘Receive not the grace of God in vain.’

II. *It has many memorials.*—Ingratitude or forgetfulness of this grace is inexcusable, if we consider how many memorials of it are given unto us. 1) Cross of repentance; which we carry in token of our Lord’s Crucifixion. Our pains are marks, signs of our Lord’s marks. (Gal. vi. 17.) 2) Cross or crucifix in our Churches, upon which rests the eyes of all who enter in. 3) Holy Eucharist; for the Sacrament of the Altar is a memorial. (1 *Cor.* xi. 26.) 4) Word of preacher and the divine offices of the Church.

III. *It demands the highest gratitude.*—Gratitude for grace, is shown in our right use of it; for all things perish which are given to the ungrateful. Judgment at the Last Day against the ungrateful.

Epilogue.—To be unmindful and careless of the benefit, is to receive the grace of God in vain; this is a common sin of the world; may we be, by the same grace, kept from it.

SERMON 196.**THE TIME OF HEALING.—***(Epistle, Ser. II.)*

“Behold, now is the accepted time; behold, now is the day of salvation.”—
2 Cor. vi. 2.

Introduction.—This Lenten season is an especial time in which we ought to seek to obtain healing for our several diseases of sin. A time consecrated to earnest work and endeavour in things spiritual. It is a time of—

I. Opportunity.—‘Now.’—1) The time of life and day of grace, as distinguished from the ‘then’ of our fixed and eternal future. A time for sowing to reap hereafter an heavenly harvest; not to be passed by for a more convenient season. (Prov. xx. 4; Eccles. ix. 10; Isa. lv. 6.) We may beg for thousands of years when this time has passed by; no grace given to us. (Luke xvi. 29.) 2) A time of grace, as distinguished from the time before the coming of the Lord; then men sought to find and to enter into the Kingdom of Heaven and were not able to do so. ‘Now,’ in an hour, in a quarter of an hour, by baptism, martyrdom, by repentance, man gains the Kingdom of Heaven.

II. Of means.—Special appeals to the heart. 1) Courses of sermons upon repentance and sin. 2) Frequent services in Church. 3) Godly self-denial at home. 4) Daily examination of conscience. 5) A time of teaching, for now nature is awakening from her sleep of winter; and so ought the soul to awake from the torpor of sin. God works by means. Let the means of Lent lead thee to repentance.

III. Of earnest endeavours.—The patient must send for the physician in due time; he must use all the prescribed remedies; and he must desire his healing and do all he can to help onwards the good work. (Phil. ii. 12.) God, Who created thee, without these does not justify thee. (Aug.) To this endeavour we are stimulated by—1) The care of others for our salvation; 2) our own care for the body and riches, etc.; 3) the eternity at stake.

Epilogue.—Cast not away this holy season. Oh, sue for an eternal life.

SERMON 197.

LENTEN DISCIPLINE.—(Holy Gospel, Ser. I.)

“Jesus was led up of the Spirit into the wilderness.”—*Matt.* iv. 1.

Introduction.—‘Led’ by the Holy Ghost; joyfully and with great desire did our Blessed Lord go out into the wilderness; ‘driven’ (Mark i. 12) by the earnest promptings of God the Holy Ghost. He knew all that He should suffer there; but the grace of the Holy Ghost knows of no hindering difficulties. Lent is a break in our yearly common life, to which we are led by the same spirit, if we be faithful followers of Jesus Christ. (Rom. viii. 14.) From Jesus Christ we learn in Lent to—

I. *Fast.*—‘He fasted forty days and forty nights;’ not for a remedy but for an example; as a master teaching his pupils and disciples; pointing out the need of subduing the flesh to the spirit. Our Lenten fast is the subjugation of the flesh.

II. *Watch.*—No fast without vigil. The Tempter found Jesus Christ watching for him as well as fasting. Jesus Christ was not only tempted in the cradle, in the temple, and at Nazareth, but in the wilderness. Pharaoh dealt harshly with the Israelites when they wanted to sacrifice. (Exod. v. 7, 8.) Uriah would not go home whilst Joab was in the field. (2 Sam. xi. 11.) S. Bernard, when temptation assailed him, cried out, ‘Robbers, robbers!’ So our Lent watch should be to keep a more careful guard over our thoughts, words and deeds.

III. *Pray and meditate.*—The Lord so spent His season in the wilderness. We make a solitude for a little season in our chambers; and in church we pray with greater length and fervour, and we meditate upon the four last things, and the Passion of the Lord.

IV. *To struggle against sin.*—Hence He ‘was with the wild beasts’ of sinful temptations. (See Sermon 202.) Before the Fall the beasts were in subjection to Adam, afterwards in rebellion against him; and so is it with our desires.

Epilogue.—Make these forty days a special season; special in thy outward and inward life; so that this Lent may mark an epoch in thy spiritual course.

SERMON 198.

THE TEMPTATIONS OF THE RIGHTEOUS.—(*Holy Gospel*, Ser. II.)

“Jesus was led up of the Spirit into the wilderness to be tempted.”—*Matt.* iv. 1.

Introduction.—The Holy Jesus was tempted, and so are all His soldiers and servants. Temptation does not necessarily imply sin; but it implies the possession of a power to resist sin. The wicked are tempted by coarser temptations; by appeals to sin which would have no charm for the righteous. Yet is their temptation very sore; for the devil hates them in proportion to their service of God; and also because they will sit in that seat which he lost when he was expelled from heaven. Satan tempts those who are—

I. *Beginners with difficulties.*—Satan proposes a thousand obstacles and stumbling-blocks to amendment of life. So Pharaoh pursued Israel; so Laban, Jacob. The devil places in the way difficulties. ‘How can you change your habit?’ He thus leads many back into their old errors who do not remember (*Prov.* iv. 11-13), and that the way of the Lord is hard at first, but sweet afterwards (*Isa.* xl. 31); and that the conflict leads to victory and crown. (2 *Cor.* iv. 17.) Wherefore we exhort (*Eph.* vi. 10-11). The lion in Samson’s way gave him honey and strength (*Jud.* xiv. 6, 8).

II. *Progressors with languor.*—Satan makes out the way of holiness to be—1) long; 2) rough; 3) uncertain. He urges to over exertion, as opposed to man’s ‘reasonable service,’ that so the travellers may halt on the road.

III. *The Perfect with scruples and anxieties.*—Satan destroys—1) tranquillity of soul; 2) all spiritual joy; 3) all sense of progress. He throws the Christian soul by times into fear, doubt, despair, and dread; and so he continuously wounds and stings the conscience. A scruple is metaphorically derived from a small stone, which getting inside the shoe or sandal causes pain to the feet at every step.

Epilogue.—Forewarned and forearmed, yield not to any evil devices, and temptation must end in victory.

SERMON 199.

THE TEMPTER.—(*Holy Gospel*, Ser. III.)

“Tempted of the devil.”—*Matt.* iv. 1.

Introduction.—An unskilful painter of antiquity painted the deluge of Deucalion, and the burning of Phaeton, and went to the oracle and asked what might be the worth of his labour. He was answered, to throw one picture into the sea, and the other into the fire. Satan is just such an unskilful painter, and his three poor temptations, worthy to be stoned, cast down from on high, and cast into the abyss. We learn much of Satan our great adversary from this temptation. His—

I. *Poverty.*—He had nothing to offer Jesus Christ sufficient to allure Him with; not even bread, only the stones. Like Rabshakeh, he offers his servants only what they themselves earn. Like Pharaoh, who gave no straw. The devil is very poor; he has no worthy rewards to give to his servants and slaves.

II. *Impudence.*—Repelled once, he returns to the attack again; no sense of defeat or of shame for (Job xli. 24); and he asked adoration, he, a lost and fallen angel, of the Lord of heaven and earth.

III. *Weakness.*—He did not cast our Lord down: not even bind Him; no power to force, could only try and persuade. Evil spirits could not enter the swine without the permission of Jesus Christ. (*Matt.* viii. 31.) Sin is not so strong as it is represented.

IV. *Craft.*—1) He attacked the Lord's weakness by fasting. As the general surveys the most likely time to raise the siege of a besieged city, so he tempted on the most fitting opportunities Cain to anger; David to lust; Eve to curiosity. 2) He pretends to ask a most simple request, when it is really hard and most difficult. 3) He graduates his temptations. In the first temptation he places himself before man, then before an angel; lastly in the place of God. All sin is graduated.

Lies.—He promises—1) That which he has not to give; 2) that which he has no intention of giving.

Epilogue.—1) Fear not this Devil; 2) ever watch for him; 2) meet him boldly, and you will overcome him.

SERMON 200.**THE TEMPTATION AND THE FALL.—(Holy Gospel,
Ser. IV.)**

“Get thee hence, Satan.”—*Matt. iv. 10.*

Introduction.—The Temptation brings our Blessed Lord before us as the Second Adam of our race, as the seed of the woman bruising the serpent's head; it was a restoration to man of that which he had lost when he fell in Paradise; so that our human nature might now overcome the anciently victorious enemy by those very suggestions under which he fell at the beginning. We note—

I. *The First Temptation.*—(*Matt. iv. 3.*)—This was to the satisfying of the desires of the flesh; to the especial desire for food; a gluttony. (*Gen. iii. 6.*) Fasting and hungry and weary as the Saviour was, He conquered the Devil, by a reference to the Living Bread of the Divine Word. ‘The sin is not in the food, but in the undue desire for it.’ (*Greg.*) Some may take sumptuous food without sin; whilst others sin in the matter of the commonest fare. 1) The flesh must be subdued to the spirit; the chastened and graced soul, must rule over the carnal body. 2) Sin rests in intention rather than in act. Esau's food simple, yet sinful. (*Gen. xxv. 34.*) A lesson of temperance in its highest sense.

II. *The Second Temptation.*—(*Matt. iv. 6.*)—Pride and vainglory: that man might see how, without hurt, he had fallen from so great a height, and so was Godlike. This Adam desired; and the ‘Ye shall be as gods’ (*Gen. iii. 5*) were magic sounds to Eve, suggestive of—1) Pride; 2) pomp; 3) power; all of which must be overcome by humility, by being ‘meek and humble in soul.’ A lesson of humility.

III. *The Third Temptation.*—(*Matt. iv. 9.*)—Covetousness: not of possessions alone, but of honours, learning, fame, influence. Adam and Eve (*Gen. iii. 5, 6*) were covetous for knowledge. ‘To make one wise’ tempted her to offer the fruit to Adam. We learn a lesson of contentedness.

Epilogue.—These lessons of the Temptation—1) Discipline of the lower nature: 2) humility; 3) contentedness—enable the Spirit of the second Adam to atone for, and to undo in us the work of the first Adam.

SERMON 201.

WORSHIP.—(*Holy Gospel*, Ser. V.)

“Thou shalt worship the Lord thy God.”—*Matt.* iv. 10.

Introduction.—The worship of God consists of three elements—1) Adoration, which is outward and inward subjection and humiliation. 2) Exoration, or supplication by which we take refuge in the disposing power of God. 3) Veneration, which implies a purified mind and body in which to approach the public services of the Church. Veneration has, at this day, all but assumed the title of worship. For the decent and devout worship of God four things are required.

I. *A decent and comely Temple.*—No magnificence can be too great, with which to do honour to that place in which especially God dwells: where His ‘Name is’ (1 Kings viii. 29), and His Presence. (Ps. xi. 4.) ‘There is, moreover, there, commonly the Sacramental Presence. (Ps. lxxviii. 35.) ‘There is, moreover, there, the presence of thousands of Angels, who wait upon the consecrated body of the Lord. There, too, are we baptized, confirmed, married, buried. The Church is associated with our most solemn and holy recollections. It is worthy of honour and dignity for our own sakes, as well as for God’s. (Gen. xxviii. 17).

II. *Proper appliances of worship.*—Organ, lights, vestments, furniture of every kind; all of which show the glory and magnificence of worship; hence the command (Prov. iii. 9) and the promise. (1 Sam. ii. 30). Think of the glory of the heavenly Temple, in which the worship of God will be offered up for ever and ever.

III. *A hearty and devotional service.*—1) Order and reverence in behaviour; 2) harmony and power in singing and responding; 3) plainness and edification for preaching and reading. (1 Cor. xiv. 24, 25.) So through the teaching of ear and the eye, the mind of the infirm and sluggish may be stimulated and quickened.

Epilogue.—Support your church by gifts of time, money, and care.

SERMON 202.**THE GREAT CONFLICT.—(*Holy Gospel*, Ser. VI.)**

“Jesus was led up of the Spirit into the wilderness to be tempted of the Devil.”

—*Matt.* iv. 1.

Introduction.—Satan is ever tempting; sin is ever alluring; man's old nature is ever rising up against his new nature; the world of darkness around man is ever waging war with the light within him. (*Eph.* vi. 12.) At this season of repentance, self-examination, and prayer, the assaults of Satan are stronger and more frequent than at other seasons. Satan is typified by Goliath, who ‘presented himself forty days.’ (*1 Sam.* xvii. 16.) We need all the help and encouragement we can gain to sustain us in that struggle; therefore let us bear in mind when we fight against sin. We have—

I. *The Presence and inspection of God.*—David met Goliath in the sight of all Israel. Angels witnessed during, and ministered after, the temptation. (*Matt.* iv. 11.) Of suffering, struggling Christians. (*1 Cor.* iv. 9.) Cæsar asked, dying in the Senate, whether his person was properly disposed. ‘Yes.’ ‘Farewell, and applaud.’ The presence of the general animates his soldiers. God's presence gives—1) courage; 2) hope.

II. *The help of God.*—David to Goliath: ‘This day will the Lord deliver thee into mine hand.’ (*1 Sam.* xvii. 46.) ‘God, Who ordained the contest helps the contending.’ (*Aug.*) The Devil hates us, not in ourselves, but as belonging to God. In defending us, God defends His own. (*Ps.* xciv. 17, 18.) God—1) stays the conflict (*1 Cor.* x. 13) in due season; 2) sends the angels to fight for us. (*Heb.* i. 14.)

III. *The pride, hatred, and weakness of Satan.*—(*1 Sam.* xvii. 10, 43, 44.)—The Devil exalts himself over us, as over God. (*Isa.* xiv. 13.) He hates us, and is a mountain in the way of building up the spiritual Temple. (*Zech.* iv. 7.) David knew Goliath to be weak in spite of all his armour. Satan likewise is really powerless. (*James* iv. 7.)

IV. *The Crown for a reward.*—(*1 Cor.* ix. 25; *2 Tim.* iv. 7, 8). The conqueror will gain—1) riches; 2) sonship; 3) freedom. (*1 Sam.* xvii. 42.)

V. *The example of Jesus Christ.*—See Sermon upon this Holy Gospel (Ser. 206).

Epilogue.—Fight. 1) prayerfully; 2) hopefully.

SERMON 203.

THE WILDERNESS OF REPENTANCE.—(*Holy Gospel, Ser. VII.*)

“Then was Jesus led up of the Spirit into the wilderness to be tempted”—
Matt. iv. 1.

Introduction.—The journey of the children of Israel in the wilderness was typical of the life of the Christian; which is one long journey in the wilderness, until having crossed Jordan—the river of death—he arrives at the heavenly Canaan. In this wilderness, the Christian is particularly subject to temptation; thus it becomes no inapt type of the discipline of repentance. The wilderness was a place—

I. *Of separation.*—The Red Sea of repentance separates the contrite sinner from his old Egyptian life. The repentant alone cross it. (*Exod. xvi. 21.*) A tradition, that there were made twelve paths in the Red Sea, a path for every tribe. So there are the several paths of contrition, of satisfaction, and of amendment, all tending to make this separation more complete. There must be a separation from—1) Old thoughts; 2) old associations; 3) old habits.

II. *Of fiery serpents, or danger.*—(*Num. xxi. 6, 10; Deut. viii. 15.*)—So does the ‘old serpent’ ever tempt the repentant soul by—1) doubts; 2) evil suggestions; 3) false promises. The Cross is that brazen serpent, looking up to which, men become healed.

III. *Of refreshment.*—By water—1) Rock at Horeb smitten, and water flowed out. (*Exod. xvii. 6.*) Many have stony, dry hearts. God’s Spirit strikes them. Affliction, sorrow, conviction of sin opens the tears of contrition by which the dry soul (*Ps. lxxiii. 1*) is irrigated and fertilized. 2) By the bread of angels. (*Exod. xv. 16.*) Marah is a type of the spiritual feeding—*a*) by the Word of God, read and spoken; *b*) by Sacramental grace which prepares the soul for its eternal Easter banquet.

Epilogue.—So live, as passing onwards to the better land.

SERMON 204.**THE FAST OF JESUS CHRIST.—(*Holy Gospel,*
Ser. VIII.)**

“When He had fasted forty days and nights He was afterwards an hungered.”—
Matt. iv. 2.

Introduction.—Our only satisfaction for sin is to cut off its occasions, and to allow no approach to its suggestions; the present life is to be amended because of the past, and firm resolves are to be made for the future. Alms-giving, fasting, and prayer are the three factors of satisfaction. Consider now the threefold fast.

I. *Of those who are beginning.*—(Deut. ix. 9.)—Moses on Mount Sinai fasted before and when the Law was given. Tables of the heart must be cleansed from mortal sin ere God's double law of love can be written on them. The exhibition of good works is the probation of love; abstinence from unlawful pleasures, a means of gaining the love of God.

II. *Of those who are progressing.* Abstinence from all things superfluous. (1 Kings xix. 4-8.) Elijah's flight from Jezebel is a spiritual progress. ‘Jezebel’ is ‘isle of the dung-hill,’ flight is as (Phil. iii. 8). ‘Juniper tree,’ whose ashes retain heat, is the fervency of mercy; the ‘cakes,’ consolation; or juniper is the Cross, and then the cakes are those of sorrowing compassion; ‘water’ is tears; forty days of humiliation, the period ere he comes to God, speaking to him in a still small voice.

III. *Of those who are perfect.*—1) In mortification of the flesh. Which is an embalming of the body in the spices of holy example (Colos. iii. 3; 2 Cor. ii. 15); preserving the body from the corruption of vice. 2) In fervent and frequent prayer. (Deut. ix. 18, 20.) Moses' second fast of forty days with prayer. 3) In the inmost sweetness of contemplation. The great forty days' Resurrection life of Jesus Christ (Acts i. 2; Ps. xxxiv. 8) realized.

Epilogue.—Fast of Jesus Christ an example to us of mortification and of contemplation.

SERMON 205.

GRATITUDE.—(*Holy Gospel*, Ser. IX.)

“Thou shalt worship the Lord thy God,” *Matt.* iv. 10.

Introduction.—Nine affections are kindled in the soul that truly worships God. Adoration, supplication and veneration, on account of His power; fear, shame, and grief on account of His wisdom; gratitude, love, and right intention on account of His infinite clemency and mercy. Confining ourselves to the consideration of that part of worship which consists in gratitude to God for His unceasing gifts and mercies to us, His all-ungrateful creatures, we note that true gratitude implies—

I. *Recognition.*—An acknowledgment and thanksgiving for favours received (*Ps.* xiii. 6); hence (*James* ii. 17). In this life God gives us temporal and spiritual blessings without limit; blessings of body and soul in the life to come. He will bless us for ever and ever. (*Ps.* cxvi. 12.) A heart that fails to recognise God’s mercies is—1) hard; 2) unthinking; 3) sinful.

II. *Benediction.*—The desire of making all possible return to the giver; the prayer for blessings upon his head. (*1 Chron.* xxix. 10; *Ezra* vii. 27; *Rev.* vii. 12; *Ps.* xxxiv. 1.) The effort to make some return, however small; to tender back to God the grateful offering of a thankful heart. Benediction consecrates every gift by a spirit of loving thankfulness to the giver.

III. *Collaudation, or commendatory praise.*—Magnification of the benefactor. (*Ps.* xxxiv. 3.) ‘O Magnify the Lord.’ (*Ps.* xlviii. 1; cxlvi. 1, 2; *Luke* i. 46.) This shows that we place the gifts at their true value, and do not underrate them. It marks our sense of appreciation.

IV. *Glorification.*—The publication and spreading abroad of all the good things God has done for us. (*Mark* vii. 36.) So exclaiming (*Ps.* cxiii. 5, 6.) Many honour themselves for the possession, and, alas, forget the Giver.

Épilogue.—In gratitude may we worship God for His all-manifold mercies to us.

SERMON 206.

THE LESSONS FROM JESUS CHRIST.—(*Holy Gospel*, Ser. X.)

“Then the devil leaveth Him.”—*Matt.* iv. 1-11.

Introduction.—The Word of God is the true ‘cake of barley bread,’ which ‘tumbled into the host of Midian,’ and of sin smites Satan and his army. (*Judges* vii. 13.) A great contest in this day’s Gospel; which is one repeated in a different degree in the life of every Christian. We prepare for it by learning from the example of our Lord. Who teaches us to—

I. *Prepare ourselves after baptism.*—From the waters of Jordan the Lord went up into the wilderness; so we from the grace of baptism, confirmation, and communion, prepare ourselves to struggle manfully against sin. After his anointing, Saul had to smite Amalek. (*1 Sam.* xv. 3.) The pledge of glory is ours. The glory follows after the victory. It was first Jacob ‘the wrestler;’ then Israel, ‘seeing God.’

II. *Arm for the fight.*—Jesus Christ sought the wilderness, and there he armed himself by solitude, fasting, vigil, and prostration. So we must leave the world for a season, since (*Eph.* vi. 12), and then (*2 Cor.* xii. 10); therefore (*Eph.* vi. 13-19.)

III. *Oppose the opening attack.*—Oppose the first solicitations to sin for (*James* iv. 17; *1 Pet.* v. 9.) The crab when it sees the oyster-shell open, drops a small stone into it, so that the oyster cannot again close its shell, and so he falls a prey to the crab. Satan’s little stone, is his first temptation to sin. Foiled in his first attempt, his after attacks are weakened.

IV. *Change bread into stones.*—Not as Satan would bring it, to satisfy the flesh; but by bringing and extracting spiritual health and strength out of the trial. David was not affected by Shimei’s stones and curses. (*2 Sam.* xvi. 13). Such feel. (*2 Cor.* iv. 17.)

V. *Provide for the soul and eternity.*—Our Lord provided food for His soul and not for His body; He refused the vain glory of earth, looking at His eternal glory in heaven.

VI. *Not to tempt God.*—All temptation implies doubt; the wisdom, power, and love of God is undoubted; not like that of the Queen of Sheba and the Pharisees. (*1 Kings* x. 7; *Matt.* xxii. 15.)

SERMON 207.

SANCTIFICATION.—(*Epistle*, Ser. I.)

“This is the will of God, even your sanctification.”—1 *Thess.* iv. 3.

Introduction.—The Lord’s highway is a way of holiness. (Isa. xxxv. 8.) ‘Into the Holy City there shall not enter anything that defileth.’ (Rev. xxi. 27.) God wills us one day to dwell in heaven, therefore God wills our sanctification. We are to be dedicated and set apart for Him. We note God’s benignity; man’s perverseness; and some of the means of sanctification.

I. *The benignity of God.*—We all deserve eternal death. As often as we commit deadly sin, God might justly say to us, ‘This is My will, your eternal death and condemnation.’ The ‘right hand of the Most Highest’ shows us mercy instead of justice in this life. Mercy in the pardon itself; mercy in the means of pardon. Any effort, any suffering, is worthy if it procured eternal life. We need the rebuke which was given to Naaman by his servants. (2 Kings v. 13.) God invites us all to life. (Ezek. xviii. 23, 31, 32.)

II. *The perversity of man.*—1) The devil desires our eternal death; we turn away from God and His will, to serve Satan and sin. 2) The Devil a harder master than God. 3) The soul made for heaven, yet we cling willingly to mud of sensual pleasures and desires. Imagine an angel in the mire; it would represent a human soul defiled by sin.

III. *Some means of sanctification.*—1) Sorrow for sin, with a remembrance of the Cross of Jesus. Thinking upon His bitter death. (Ps. vi. 6.) 2) Stern discipline of life. Example of S. John Baptist, Ezekiel, Elijah. 3) Duty before pleasure. 4) Patience under affliction. (Prov. xxix. 15.)

Epilogue.—Jacob’s ladder, a ladder of holiness; upon the rounds of our former sins we can mount heavenwards.

SERMON 208.

THE MOTIONS OF THE SPIRIT.—(*Epistle*, Ser. II.)

“God, Who hath given unto us His Holy Spirit.”—1 *Thess.* iv. 8.

Introduction.—The whole argument is that Christians ought to live purely and holily; for not only is it God’s will that they should so live, but because He hath also given them the means so to live. He hath given to them ‘His Holy Spirit’ to lead, to teach, to strengthen. The unholy, therefore, despise God and His Spirit, since they are unwilling to be led by Him, and to keep their ‘vessel,’ the body, in sanctification and honour. The motions of the Holy Ghost are threefold.

I. *He drives.*—(Mark i. 12.)—Drives as if acting against the will, stirring up the beginners, or only half awakened. Upon many God the Holy Ghost so acts; who are thus driven unwillingly and involuntarily. They are aroused, because they cannot help themselves, the impetus is too great for them to withstand. ‘Compel them to come in.’ (Luke xiv. 23.) The Holy Ghost drives—1) By tribulation. Jacob driven by Esau saw a vision of heaven (Gen. xxviii. 12), and gained his wives. Joseph by persecution of his brethren became Lord of Egypt. The fear of S. Peter led to great comfort. (Matt. xiv. 33.) Tribulation makes a happy necessity. 2) By hard correction. Conversion of S. Paul. 3) By strong inward promptings. Balaam. (Num. xxiii. 27.) ‘Angel’ with sword, divine instinct; ‘ass,’ the body; ‘Balaam,’ the soul, ignorant and rebellious in will. The body feeling weak, cries out. (Cant. vi. 13.)

III. *He pleads.*—With those who are progressing, willing to go on to higher things, yet do not hardly know the way. Such were the living creatures. (Ezek. i. 19, 20.) Yet they know not of what spirit they are of. (John iii. 8.) Like S. Peter uncertain. (Acts xii. 9.)

III. *He leads.*—Those who are perfect (Matt. iv. 1; Rom. viii. 14; Gal. v. 18); freed from the law of divine contemplation, because wholly conformed to Jesus Christ.

Epilogue.—Quench not this spirit, but pray. (Ps. cxliii. 10.)

SERMON 209.

THE SON OF DAVID.—(*Holy Gospel*, Ser. I.)

“Thou Son of David.”—*Matt.* xv. 22.

Introduction.—Many kings come into the genealogy of the Lord; but He is called exclusively the Son of David, because David was the first of the kings whose race succeeded to the royal dignity, and ran on to the person of Jesus Christ. David has two meanings, a ‘band of strength’ and ‘beloved.’ Hence the name shadows forth the strength and mercy of the Lord Jesus Christ, Who is—

I. *Strong.*—1) He overcame the devil—who is most strong and powerful—in His temptation, and as He had promised upon the Cross. (*John* xii. 31.) The typical David slew Goliath, or ‘passage,’ who passed from heaven to hell, by the five stones, just as the Lord slew Satan by His five wounds. 2) He broke in pieces the gates of hell (*Ps.* cvii. 16), saying (*Ps.* xxiv. 7-10), that so he might (*Zech.* ix. 11) bring up the prisoners out of the pit. 3) He opened the Kingdom of Heaven, leading thither at His ascension the souls of the Holy Fathers as He said. (*John* xii. 32.) 4) He created all things. (*John* i. 3; *Jer.* xviii. 6.) The ‘hand’ that formed Adam from the earth, and Eve from Adam’s side. 5) A ‘hand’ strong to punish sinners in this world and in the next; who smote Egypt; and which the wicked will say (*Ruth* i. 13), as Lucifer said, when cast down into the abyss.

II. *Beloved or merciful.*—Bountiful in gifts. (*Ps.* civ. 28.) It—1) Protects from ruin. (*Isa.* xlix. 2.) 2) It raises up from the falls of sin. (*Isa.* xli. 10; *Ps.* xxxvii. 24.) 3) It preserves in grace. (*Ps.* lxxxix. 13.) 4) It glorifies in heaven.

Epilogue.—The righteous also ought to be—1) Strong: in prayer, like Moses (*Exod.* xvii. 11); 2) in showing mercy and pity, relieving the wants of others; 3) in punishing the guilty. Then may they become also true sons of David.

SERMON 210.

CONVERSION.—(*Holy Gospel*, Ser. II.)

“Jesus went thence, and departed into the coasts of Tyre and Sidon.”

—*Matt.* xv. 21.

Introduction.—The beautiful Gospel for to-day teaches us concerning that conversion which is most essential, secure, and profitable in this vain age; and which alone is capable of consecrating the life to God's service. Conversion implies three points.

I. *A turning away from.*—1) Our Blessed Lord turned away from the Scribes; the wise of the Jewish people, who boasted and glorified themselves on account of their knowledge. They represent subtle, keen men, who occupied with the understanding, reduce everything to reason; and who, forming images by the senses, which they refer to the understanding, seem to arrive at high and mysterious results, in which they glory not a little. But in the inward depth, whence truth ought to flow, love is wanting, and all remains desolate and barren. Such are worldly philosophers, who—1) make their souls a measure of God and the universe; 2) reject the aids of faith and revelation; 3) walk in their star-light, which they mistake for sun-light. 2) From the Pharisees; who prided themselves upon their religious life, clinging to their precepts and institutions; boasting of their justice, goodness, religious observances, etc., being full of self-pride and of hard unjust judgments of others. From philosophers and formalists: from these two forms of spiritual pestilence the Lord turned away.

II. *A turning towards.*—Towards ‘Tyre,’ sharpness, and straitness, and perplexity. ‘Sidon,’ hunting, seeking. Sidon, or ‘hunting,’ is the eager desire of the soul seeking after God, which feeling propels, instigates, and urges the outward man in actions to tend towards God. Against this the outward man rebels; hence we come to Tyre in straitness of soul, to the conflict between the flesh and spirit. (Rom. vii. 23.) Then the soul finds help from God (Ps. xci. 1), and Jesus Christ enters into it and says, ‘Peace, be still.’

III. *A result.*—A miracle is wrought; not by might. (Zech. iv. 6.) The Lord heals—1) Blindness; 2) lameness; 3) madness.

Epilogue.—Turn from man to God; from time to eternity.

SERMON 211.

THE TWO KINDS OF PRAYER.—(*Holy Gospel*, Ser. III.)

“Have mercy on me, O Lord, thou Son of David.”—*Matt. xv. 22.*

Introduction.—This prayer was fruitful in results, it was of the right kind; and it was therefore heard and answered; whilst other prayers belonging to another order are rejected by the Father of spirits. We note—

I. *Fruitful or acceptable prayer.*—1) Modest and humble. Such were the prayers of the Publican (*Luke xviii. 13*) and of the Prodigal Son. (*Luke xv. 21.*) As the boldness of sin is displeasing to God, so is the modesty of true contrition acceptable to Him. A deep sense of man's unworthiness must underlie all God's mercy. 2) Pure; without a thought of anything concealed in the background. A single eye or heart alone finds favour with God. The words and the heart in all simplicity must go together. 3) Comprehensive; not selfish; not for the suppliant only. (*Matt. vi. 11*; *Exod. xxxii. 32.*) Moses felt for the Israelitish people as if they were his very life. The needs of others are to be remembered before our own. 4) Grateful; uttered in a grateful spirit, not by way of murmuring or complaint.

II. *Unfruitful or unacceptable prayer.*—1) Heartless or insincere. (*Matt. xv. 8.*) No profit in a speaking lip and a dumb heart. Lip service of all kind an abomination. 2) Uncircumspect; made without due reflection upon what is asked for. (*Matt. xx. 22.*) Such is the hurried prayer of impulse and passion. 3) Criminal; when without reverence or repentance the sinner rushes into the presence of God. 4) Contemptible or ridiculous; as when sinners mock God in their prayers.

Epilogue.—Seek the Holy Spirit's help in prayer. (*Rom. viii. 26.*)

SERMON 212.

ANSWERED PRAYER.—(*Holy Gospel*, Ser. IV.)“Have mercy on me, O Lord, Thou Son of David.”—*Matt.* xv. 22.

Introduction.—This prayer is a twofold appeal to the Lord's pity; to the majesty of God, Who is able to do as He wills; to His humanity, by which He is united with us in sympathy; and this is so by the subject of it, the girl, who was both bodily and spiritually tormented. The woman's prayer is a model prayer in four respects; since she prayed—

I. *Wisely.*—Going out of her coasts, which are the occasions of sin. Otherwise. (*Isa.* i. 15.) Who have. (*Heb.* vi. 6.) Hence (*Isa.* i. 16), of which our Blessed Lord said. (*Mark* x. 38.) Many unwisely pray for pardon without contrition, conversion, or repentance. This woman disclosed her need, which was a proper one.

II. *Humbly.*—Falling at His feet, etc. (*Esther* xiv. 16), in her prayer she condemned any assumed pride. Humility of Virgin. (*Luke* i. 38.) Uzziah proudly offered incense and was punished. (*2 Chron.* xxvi. 19.)

III. *Frequently or earnestly.*—With clamour of soul. As Moses (*Exod.* xiv. 15); as David (*Ps.* iii. 4). Offering attention by the understanding; and devotion, by the affection. As S. Paul (*1 Cor.* xiv. 15); as Hezekiah (*Isa.* xxxviii. 2). If he prayed so earnestly for bodily life, how much more earnestly ought the Christian to pray for spiritual life.

IV. *Perseveringly.*—Indignantly repulsed, she still prayed on. Perseverance alone gains the reward of eternal happiness; it is a happy enclosure of all virtues.

Epilogue.—Observe the needful conditions of prayer; so as to be thyself accepted by God.

SERMON 213.

PLEADING WITH JESUS CHRIST.—(*Holy Gospel*,
Ser. V.)

“Be it unto thee even as thou wilt.”—*Matt. xv. 28.*

Introduction.—The Divine Master was ever merciful. He was so 1)—By nature. It is His nature to have mercy and to pity; for mercy and goodness naturally belong to God. 2) By long habit from the world's beginning to its end. He never ceases to show His compassion towards man. (Ps. cxxxvi. 1.) Long habit often changes into a necessity or second nature. 3) By His Omnipotence; from great power rightly used mercy flows. As Jesus Christ—1) The Lord's anointed, He was merciful; 2) as being of David's root; 3) as having had experience of life, and so being touched with a feeling for our infirmities. Yet the Lord seemed thrice to repel this poor woman. Why was this? That He might hear her—

I. *More seasonably.*—(Ps. ix. 9.) When the greatest need and sorrow arises; often not till then; does the Lord hear. Man's extremity becomes His opportunity. He hears and answers from the depth.

II. *Having proved her faith and patience.*—The open contumely often reveals what we have concealed from ourselves. A trial of patience to be called a dog. The Lord often very severely tries the patience of His servants, allowing them to suffer much reproach.

III. *Inciting her to perseverance.*—Continuous prayer has a power that even the Apostles did not possess. Prayer must often be measured by sin; the greater our sin the more continuous must be our prayer.

IV. *Developing her latent faith.*—We should have lost the ‘Truth, Lord,’ etc., if the prayer had been immediately granted. Much that is in us requires to be developed by circumstances.

V. *Increasing her desire for the healing.*—‘Holy desires increase by delay.’ (Greg.)

Epilogue.—Hold fast to Jesus Christ, saying. (Gen. xxxii. 26.)

SERMON 214.

THE DESCENDANT OF DAVID.—(*Holy Gospel*,
Ser. VI.)

“O Lord, thou Son of David”—*Matt.* xv 22.

Introduction.—Looking at the chequered life of David : at its glory, and its shame ; its prosperity and its sorrow ; its intensely human and representative nature ; it is worthy to note why the Lord of Life and Glory coming into this world of sorrow, suffering, and death, should elect to descend from David, and to be called thereby the ‘Son of David.’ Jesus Christ desired to be so called, as being—

I. *The Beloved of the Father.*—David was the man after God’s own heart. (1 Sam. xiii. 14) ; and Jesus Christ the ‘Beloved Son.’ (Matt. iii. 17.) An earnest of our own filiation or sonship through Him. So from David flows our own hope of sonship with God.

II. *The Friend of sinners.*—David was a great sinner, full of weakness and infirmity ; but the Lord ‘took not on Him the nature of Angels ;’ but the seed of this falling, repentant king ; that He might claim a kindred with the sinful, weak, and lowly ones for all time. (Matt. ix. 13.) Hence we sinners take hope and heart.

III. *A Faithful Promiser.*—God the Father had promised to David (Ps. cxxxii. 11) ; and He became His Son in order to fulfil this promise, that the faithful might be confirmed in their belief in His truth. Hence we learn to trust and to believe in Him.

IV. *Truly noble.*—David humble in origin. (Ps. xxii. 6.) The least in his Father’s house. The Virgin Mother sings of the ‘low estate of His handmaiden.’ (Luke i. 40.) True nobility springs from the mind not from the body. From—1) Kingly feelings of universal love. 2) Royal and Godlike actions. 3) Noble thoughts that elevate the soul. 4) A humility that exalts indeed.

Epilogue.—May Jesus Christ be to us, in all these points, ‘the Son of David.’

SERMON 215.

THE VEXED SOUL.—(*Holy Gospel*, Ser. VII.)

“My daughter is grievously vexed with a devil.”—*Matt.* xxv. 22,

Introduction.—The human soul is by creation a daughter of God; but the devil vexes it by temptation; badly vexes it by an evil influence and operation; and so that which was once the daughter of God becomes by slow degrees the daughter of the devil; doing the work of the devil, thinking his thoughts, and preparing itself to dwell with the devil in the torments of hell for ever and ever. The devil may be said to have three wives—vanity, avarice, and lust; and from these three wives he has three daughters, who represent ‘vexed souls.’

I. *Pride.*—The ‘proud soul’ is one ‘vexed with a devil,’ and pride itself is a daughter of Satan. Pride—1) of birth, or beauty, of personal adornment; simple vanity. 2) Of intellect; another form of rebellion against God, deeper and more dangerous. 3) Of riches and possessions; a poorer form of pride, the emptiness of vainglory. This daughter the devil marries to the beautiful, the powerful, the clever.

II. *Covetousness.*—Not from need, but from envy—1) Of others’ goods; 2) of personal gifts; 3) of others’ deeds. Hence all the jealousy, striving, and heartburnings in the world.

III. *Luxury.*—All that tends to the gratification and undue indulgence of the flesh. Satan ever seeks to bring the spirit into subjection by the flesh. Every form of self-indulgence is a form of vexation or possession by the devil.

Epilogue.—The three daughters of the devil were smitten by God (*Exod.* xii. 29) in the three first-borns of—1) ‘Pharaoh,’ pride; 2) ‘captive,’ covetousness; 3) ‘cattle,’ luxury. Many came for exorcism to Jesus Christ. He will cast out pride by His humility; covetousness by His liberality; and luxury by His entire and earnest self-denial.

SERMON 216.

OUR TRUE HELPER.—(*Holy Gospel*, Ser. VIII.)

“Lord, help me.”—*Matt.* xv. 25.

Introduction.—No one is sufficient for himself; we all need help in various ways. The rich have need of sympathy; the poor of support; all require help to support them in death, and the help of Jesus Christ to procure for them an entrance into Heaven. Jesus Christ is man's great helper; since He is—1) All powerful; 2) enduring; 2) all loving. He helps all who call upon Him. (*Ps.* cxxi. 2; *2 Chron.* xx. 12.) He helps us, inasmuch as He is—

I. *Son of God.*—1) He helps us by His Spirit in trial, temptation, and sorrow. (*Isa.* xxxii. 2; *Cant.* ii. 3.) He casts the shadow of loving protection over us. 2) He helps us by His perpetual intercession for our daily and hourly sins. (*Heb.* vii. 25.) 3) He helps us by His triumph over sin and death, that through Him we may rise to newness of life and immortality.

II. *Son of Man.*—1) By the example of His pure, holy, suffering, and patient life. We are helped to bear our cross by thinking upon that which He endured for us. 2) By the deeds of mercy He did for man when he was on earth, as our example. 3) By the lessons He gave and the words which he spoke, so full of spirit and of life.

Epilogue.—As we are helped, so ought we also to help—1) The poor, with our means, our time, and our sympathy. (*Deut.* xv. 11; *John* xii. 8); 2) sinners, by our good example, our loving correction, our aids to holiness (*James* y. 20; *Matt.* xviii. 15); all men, by the earnestness of our life and the loving charity of our souls. As we help, so in our turn shall we be helped.

SERMON 217.

THE SPIRITUAL RELATIONS OF JESUS CHRIST.
—(*Holy Gospel*, Ser. IX.)

“O woman, great is thy faith.”—*Matt.* xv. 28.

Introduction.—Happy are they who having a request to prefer to any potentate or prince, happen to be the friends of his friends; happier still, if they can get the prince's own relations to enter with them into the august presence, and plead their cause for them, and with them. The woman of Canaan came into the presence of Jesus Christ attended by His spiritual relations. She came attended by—

I. *Humility, His mother.*—‘Humility is the Mother of Christ’ (Bern.) Mary gained favour by her purity, but she conceived by her humility. This woman of Canaan showed her humility in deed and word, in adoration, and by comparing herself to a dog, in asking for the crumbs. Humility was the guiding principle of our Lord's life; and the humility of the woman of Canaan commended itself as opposed to the pride of the Jews.

II. *Patience, His sister.*—Patience never deserted Jesus Christ, in life or death. It is exercised when—1) property; 2) fame, or; 3) person is unjustly attacked. This Canaanitish woman had been despoiled by the Jews, and seemingly defamed by Jesus Christ, and attacked by the devil in the person of her daughter. All these things she endured with a patience that greatly commended her to the loving Saviour.

III. *Faith, His daughter.*—Faith His daughter, as being by Himself, shed abroad in our hearts. Great faith as being—1) firm in its trust in the Lord's power and will to help; 2) joined with works of mercy and prayer; 3) united with love; 4) persevering.

IV. *Compassion, His friend and companion.*—Compassion—1) In heart, feeling for her daughter's misery; 2) in mouth, crying out for her with a loud voice; 3) in deed, adding action to her words of prayer.

Epilogue.—So let us come before Jesus Christ.

SERMON 218.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. X.)

“Jesus went thence . . . whole from that very hour.”—*Matt.* xv. 21-29.

Introduction.—Placing ourselves by the coasts of Tyre and Sidon, and standing in the midst of the persons present in the Gospel for to-day, we find many lessons to be learned from—

I. *The daughter.*—Who, grievously vexed with a devil, did not ask for her own liberation. We find in the Gospel that no demoniacs ever did so. She knew well that she was insane and demoniacal, and that she sought the water and fire to put an end to misery, but still she had no thought of obtaining relief. So are all sinners who are possessed of the devil. (*Jer.* iv. 22.) Sin ever leads to destruction. It leads the daughter of the Lord, who is the soul, to cast herself either into the fire or the water.

II. *The woman of Canaan.*—A lesson of earnest and parental affection, which despairs at no obstacles, is daunted by no rebukes: teaching us how we ought to approach God. [See Sermon, No. 212.]

III. *The company of the apostles.*—Who aided her prayer, so that if (*James* v. 16) it be true, how much more avail will the prayers of God's saints have for us who are still in our travail here below. They will hear us more readily in glory than they could do whilst they were on earth; for that blessed country increases their love for us; for of love it is written (*Isa.* xxxi. 9) ‘whose fire,’ etc.

IV. *The devil.*—The craft and maliciousness of the devil, who oppresses the body, that so he may deprive and gain possession of the soul. By—1) suggestions; 2) delights; 3) consent; 4) habits; 5) necessity. The sinner—1) lies upon a couch of conscience which is full of the thorns of self accusation. 2) His conscience is continually bitten and stung by remorse, as by a dog or a wasp. 3) It tries to carry a burden round his neck from which he is never free. (*Ps.* xxxviii. 4.)

V. *The Lord Jesus Christ.*—[See Sermon, No. 213.]

SERMON 219.

THE FOLLOWERS OF GOD.—(*Epistle*, Ser. I.)

“Be ye therefore followers of God, as dear children.”—*Eph.* v. 1.

Introduction.—By standard, weight, or measure alone we can correct the false quantity. The perfect example of Jesus Christ enables us to correct the false rule of our lives. We cannot in all things be followers of God. The wicked wish to follow God: the proud, in His sublimity; the angry, in His retributive justice; the indolent, in His rest; the avaricious, in His riches; the curious, in His knowledge. Example of Lucifer. (*Isa.* xiv. 12-16.) We must rather seek to follow God in—

I. *The light of wisdom.*—God so loves wisdom that He loves not those who do not love it too. (1 John i. 5.) Therefore He loves the light in men, and He came into this world to illuminate men by the light of wisdom. (*Luke* i. 78.) Woe to sinners who love darkness rather than light. (*John* iii. 20; 1 John i. 6.)

II. *Holiness.*—Hence the command. (*Levit.* xix. 2.) True holiness follows the light of wisdom, by which it sees the uncleanness of sin, and seeks to purify itself from it. (*Job* xxviii. 28.) This holiness is chiefly to be obtained by a sense of the dignity of sonship with God. (1 John iii. 3.) God the Son died to destroy sin. ‘When the innocent was slain, sin was crucified.’

III. *Love.*—(1 John iii. 16; *John* iii. 16.)—He first loved us. (1 John iv. 10-19.) God is not merely loving, but ‘is love.’ Love is His very being. We follow Him by loving others as He loved us.

IV. *Mercy.*—(*Luke* vi. 36.)—God judges nothing to be more precious than to show mercy. It is the one mark of all His dealings with men; the one attribute in which He delights above all others to exercise Himself.

Epilogue.—Hypocrites outwardly follow God. They wear His image, so that it can easily be washed out, or taken off. Faithful followers have an indelible picture of God painted upon their souls.

SERMON 220.

THE WALK IN LIGHT.—(*Epistle*, Ser. II.)

“Walk as children of light.”—*Eph.* v. 8.

Introduction.—Although human nature inclines all men of whatever nation, race, or condition they may be, to desire eternal blessedness, yet men have, from the corruption and degeneration of sin, wandered so far from the way of life, that they have fallen upon the error, sorrow, and coldness that flow from a state of darkness. A new light was needed, and Jesus Christ came, saying, ‘I am the Light of the World. A new nature of light was needed, when Jesus Christ came in our nature to make us partakers of this divine nature of light. (2 Pet. i. 4.) Baptism was called in the Primitive Church, ‘enlightenment.’ As being enlightened we are bound to walk as children of the light—

I. *In truth.*—Light is directive; it shows the way of life, dispelling the darkness of ignorance, and pointing out the light of life. (John xi. 9; xii. 35, 36, 46.) Natural light in the soul causes the understanding to cling to the good and fly from the evil; spiritual light elevates the soul to see the hidden glories and mysteries of God.

II. *In trust and comfort.*—When we can see whither we are going, all the horrors of darkness and uncertainty have passed away from us. We are secured—1) from stumbling over doubts; 2) from insidious attacks; 3) from false alarms.

III. *In the warmth of divine love.*—Is an increasing light. Light ministers to growth; for it brings that warmth with it, without which no growth can take place. ‘Increasing by the knowledge of God.’ 1) New affections; 2) new desires; 3) new aims and hopes engendered by this light.

Epilogue.—Walking in light we walk in—1) certainty; 2) in security; 3) in increase. Oh, fly from the way of darkness, which is the way of sin and of death.

SERMON 221.

THE SERVICE OF THE WORLD.—(*Holy Gospel*,
Ser. I.)

“He was casting out a devil, and it was dumb.”—*Luke xi. 14.*

Introduction.—Possessed by the evil spirit of sin, the soul becomes dumb, deaf, and blind. Delivered by Jesus Christ, it is restored to speech, hearing, vision. The devil comes to steal (John x. 10), but Jesus Christ came to give spiritual possessions and life itself. Why do so many men elect to serve the devil and the world rather than Jesus Christ. Because the world is served—

I. *With ease.*—The path of grace since man fell and lost his power of upright walking, is a hard and a difficult one to tread; the soul naturally inclines to sin and avoids that which is good and holy. The world's is a hard service, but it falls in with our depraved and degraded powers. The harlot Theodota boasted that she made more disciples than Socrates. Who said, No wonder since you lead men easily downwards; and I upwards by a difficult and narrow path.

II. *By the senses.*—We obscurely apprehend superior things by the senses. An infirmity of mind, to be so led and governed by the bodily senses, that it so readily and dearly seizes upon riches, honours, and pleasures; and so obscurely discerns things spiritual. Although men, we are led by childish toys. Not so in the new kingdom. (Isa. lxx. 20.) The idolatrous Egyptians were but as children (Gen. xlv. 34); the Israelites being men, did not worship animals.

III. *It rewards at once.*—The world gives a present, whilst spiritual things promise only a future reward. Christians ought. (1 Cor. ix. 10.) Many, like Balaam, like to live with the wicked, and yet desire to die with the righteous. The Christian remembers that his glory is—1) in heaven; 2) eternal; 3) an exceeding great reward for trial, struggle, and victory.

IV. *It denies any reward to holiness.*—It asks. (Ps. iv. 6.) Yet the conscience—1) Judges: David and Achab condemned themselves. 2) It shows that God has endowed us with an infinite capacity for good. 3) It indicates the better life.

Epilogue.—Serve God, and not the world.

SERMON 222.

SATAN CAST OUT.—(*Holy Gospel*, Ser. II.)

“He was casting out a devil.”—*Luke xi. 14.*

Introduction.—It was the special work of our Blessed Lord to ‘cast out’ sin and Satan. He cast out Satan—1) from heaven. (*Ezek. xxviii. 16.*) 2) From the world. (*John xii. 31.*) 3) From men’s bodies, as in this Gospel, and at other times. 4) From men’s souls by His power, spirit, and presence now. At this time, in many ways, is Satan expelled by divine grace from the soul.

I. *By hearing the Word of God.*—This is as David’s lyre, which (1 *Sam. xvi. 23*) charmed away Saul’s evil spirit. Holy Scripture has a pleasant voice; it appeals to all that is best and holiest in our nature. The words of Jesus Christ reach to a depth in the soul that no other words can attain. Holy Scripture expels the devil by exciting love, hope, trust, and a longing and a yearning to be better.

II. *By washing the soul.*—1) In the waters of wisdom and heavenly teaching. (*Ps. lxxiv. 13.*) He who gives himself up to study, bathes himself in the waters of wisdom, and purifies his soul from many a wicked thought. 2) In the waters of repentance, by which the stains of sin are washed off from the soul.

III. *By frustrating his designs.*—The devil is driven from the soul, when he is disappointed in his designs upon man. His tail is cast out when the exterior act of sin is forsaken; his head is expelled when the evil intention or interior act is forsaken. Satan is frustrated by—1) watchfulness; 2) humility; 3) prayer.

IV. *By disciplining the body.*—So as not to let it gain any undue dominion over the soul: keeping the body in subjection. Hence (*Mark ix. 29*).

Epilogue.—Woe to those, who working against Jesus Christ, and who by their—1) words; 2) example; introduce sin and Satan into the souls of others; who use their gifts of wealth and beauty, so as to retain and invite the presence of Satan.

SERMON 223.

SATAN'S NAMES.—(*Holy Gospel*, Ser. III.)

‘He was casting out a devil, and it was dumb.’—*Luke xi. 14.*

Introduction.—Seven devils (*Luke viii. 2*), or seven chief sins. Human nature shrinks from anything devilish. (*Matt. xvii. 15, 18.*) Satan renders us dumb in confession; blind to the consideration of things spiritual; deaf to the right hearing of the Divine word. ‘Seven other spirits;’ seven forms of sin, or names of Satan.

I. *Lucifer.*—(*Isa. xiv. 12.*) God hates pride. (*Amos vi. 8.*) Lucifer by his fall showed how man could fall too, by pride of heart. Type of Lucifer. (*Mark i. 23, 24.*) The proud spirit hated the humble Jesus.

II. *Satan.*—Envy. The adversary of God a parent of envy, opposed to divine love. Satan opposed to Jesus. (*Zech. iii. 4.*) The sin of Cain. Saul of David. (*1 Sam. xviii. 9.*)

III. *Leviathan.*—Anger. (*Isa. xxvii. 1.*) Leviathan in man. (*Acts xix. 15, 16.*)

IV. *Asmodeus.*—Blasphemy. (*Tobit iii. 8.*) He killed the husbands, lest there should be fruit unto God. He reduces man to the state of (*Matt. xxv. 25*).

V. *Mammon.*—Covetousness. (*Isa. lvi. 10, 11.*) Caused Achan to be stoned (*Josh. viii. 25*); Gehazi to be leprous. (*2 Kings v. 27.*) This devil is full of nets and snares.

VI. *Beelzebub.*—Gluttony. Beelzebub, the god of flies. For gluttony, like flies, moistens a multitude of thoughts and affections. ‘The legion of Beelzebub (*Luke viii. 33*) might be gluttonous swine.

VII. *Behemoth.*—Sensuality. Bestial, in which the reason is absorbed in the flesh, and man becomes lower than the beasts.

Epilogue.—Avoid all present blandishments, by which the devil seeks to lead the soul captive.

SERMON 224.

THE ARMS OF THE DEVIL.—(*Holy Gospel*, Ser. IV.)

“When a strong man armed keepeth his palace, his goods are in peace.”

—*Luke xi. 21.*

Introduction.—Goliath with all his armour is a type of Satan, who defies the spiritual Israel of God. (1 Sam. xvii. 5-8.) Let us mark this armour, and then we shall be able either to escape from, or to withstand this, dire enemy. We note—

I. *His shield-bearer.*—‘One bearing a shield went before him.’ The shield-bearers of Satan, are they who prepare the way for him, are—1) Forgetfulness of God, of His word, of prayer, of the last things. 2) Negligence, which gives us a vain and false security, saying, ‘Peace, when there is no peace.’ 3) Wickednesses, that readily pave the way to the wicked deed.

II. *His helmet.*—‘An helmet of brass upon his head.’ These are—1) Evil imaginations, fancies: dreams of riches, pleasures, powers, etc. 2) Doubts of all things: of God, of His Church and Word, His sacraments; a Sadducean spirit in general.

III. *His shield.*—‘A target of brass upon his shoulders.’ This signifies—1) Infidelity, by which sin is cherished and holiness mocked at, and the spiritual world put out of sight. 2) Concealment of sin. Adam and Eve after the Fall; Rachel, the images; David, his adultery. This leads the soul into a habit of sin. 3) Defence of sin; as the Jews took the Saviour’s blood upon themselves. 4) Presumption of God’s mercy, which shields the soul against counsels of amendment.

IV. *His coat of mail.*—‘He was armed with a coat of mail.’ The clothing of the devilish soul—1) Evil habits; 2) obstinacy; 3) desperation.

V. *His sword.*—(1 Sam. xvii. 50, 51.) A perverse tongue; which cuts by—1) lying; 2) flattering; 3) defaming.

VI. *His greaves of brass.*—Are—1) sadness; and 2) dryness and unprofitableness.

Epilogue.—The armour of God is ours. (Eph. vi. 13.) O Christian! put it on.

SERMON 225.

THE DIVIDED KINGDOM.—(*Holy Gospel*, Ser. V.)

“Every kingdom divided against itself is brought to desolation”—*S. Luke* xi. 17.

Introduction.—Wheresoever partiality or division reigns, it produces bitter and grievous fruits. 1) It perverts justice; 2) it raises wars and tumults; 3) it leads to a country's destruction; 4) it shows the highest folly. As with the kingdom of men, so also is it with the kingdom of mind; where there is division in the mental kingdom, and where one faculty is developed at the expense of another, the due balance of power in the spiritual commonwealth is destroyed. The divided or partial soul is liable to be overthrown by four great winds. (*Dan.* vii. 2.) of—

I. *Love.*—Love divides the kingdom of the soul and perverts its sense of justice. Affection ever unevenly balances the scales. We can hardly think badly of a loved one, nor well of one we do not like. A friend sins, and we esteem a great sin to be light; an enemy sins; and a small fault becomes greatly magnified. Love—1) diminishes; 2) colours; 3) excuses sin.

II. *Hate.*—Acts in an opposite direction; it sees no good in the hated one, and magnifies his slightest fault. Hate—1) magnifies; 2) distorts; 3) too severely judges sin; 4) imputes wrong motives; so that the innocent is often unjustly condemned.

III. *Hope.*—Undue hope leads to—1) Presumption, and expects events to follow without a cause. 2) To bitter disappointment. 3) Self-conceit.

IV. *Fear.*—1) Magnifies danger; 2) paralyses energy; 3) deprives life of all real joy and peace.

Epilogue.—Oh! keep the kingdom of the soul whole and undisturbed; learning—1) to judge principles rather than persons; 2) to subject all the emotions to the test of reason; 3) to refer all things to the law and example of Jesus Christ.

SERMON 226.

THE SEVEN WICKED SPIRITS.—(*Holy Gospel*,
Ser. VI.)

"Then goeth he and taketh to him seven other spirits, more wicked than himself."—*Luke xi. 26.*

Introduction.—Such were the seven devils which the Lord cast out of S. Mary Magdalene. (*Mark xvi. 9.*) They signify the seven deadly sins which—1) Destroy the spiritual life; 2) defeat God's final purpose in regard to man. These are—

I. *Pride.*—Pride is an immoderate appetite for excellence, and is hateful to God. It stirred up Absalom to rebellion (*2 Sam. xv. 5*); Abimelech (*Judges ix. 5*) to gross cruelty; Athaliah to wanton murder (*2 Kings xi. 1*); Scribes filled with pride of intellect; Pharisees with the pride of life. Pride is cast out by a spirit of humility.

II. *Envy.*—Grief at another's excellence or good fortune. Cain against Abel; Joseph's brethren against him; Saul against David. (*Gen. iv. 5*; *xxxvii. 4*; *1 Sam. xviii. 9.*) Envy is cast out by a spirit of love. (*Phil. ii. 8*; *Rom. ix. 3* *Acts vii. 60.*)

III. *Gluttony.*—All undue desires of body and soul. Ammon's desire cost him his life. (*2 Sam. xiii. 2, 28.*) A satisfaction in the lower pleasures. This evil spirit is cast out by a spirit of mortification, such as was manifest in the Three Holy Children; S. John the Baptist; Moses, and Elijah, who, like our Lord, fasted forty days.

IV. *Covetousness.*—This spirit renders a man forgetful of salvation, unjust and extortionate in this world. Ananias and Sapphira, Gehazi, Judas Iscariot. Expelled by a spirit of liberality.

V. *Anger.*—Causing strifes, murders, wars, hatreds, etc. Jacob and Simeon (*Gen. xxxiv. 35*), Joab and Abner (*2 Sam. iii. 27.*) Is cast out by a spirit of meekness.

VI. *Indifference.*—(*Matt. xxv. 30.*)—Unprofitable servant. Barren fig tree. (*Matt. xxi. 20.*) Cast out by a spirit of earnestness and energy. (*Gal. vi. 10.*)

VII. *Luxury.*—All kinds of effeminacy. Balaam's counsel. (*1 Cor. x. 8.*) Cast out by a spirit of sense of duty. (*Gen. xxxix. 9.*)

Epilogue.—We are the 'stronger' men, by the grace of Jesus Christ.

SERMON 227.

THE STRONG MAN.—(*Holy Gospel*, Ser. VII.)

“When a strong man armed keepeth his palace, his goods are in peace.”—

Luke xi. 21.

Introduction.—Jesus Christ is the truly ‘Strong Man’ (Ps. xxiv. 8); Who vanquished Satan. (Rev. xii. 2; John xii. 31.) Leviathan very strong. (Job xli. 23.) The Lord stronger. (Isa. xl. 10.) He hid His strength under the weakness of humanity. (Hab. iii. 4.) Yet in this human nature He vanquished Satan. Now by His spirit He shows His power.—1) By teaching the good, in correcting them. (Ps. xxxix. 11.) 2) Breaking the evil, by punishing them. (Isa. ii. 10-11.) 3) Covering the saints, by defending them. (Ps. lxi. 3, 4.) This strong One; mighty to save; gives His strength to the holy: which strength enables each righteous and humble soul to be strong—

I. *In resisting sin.*—Every saint is called upon to fight against sin, both within and without. (Heb. xii. 4.) This was why the Lord, as Son of Man, fought against it before us; that we may enter into the effects of His victory.

II. *In suffering cheerfully.*—In bearing up under all afflictions and disappointments in life. (2 Cor. xii. 19.)

III. *In walking boldly.*—Up the arduous and difficult way of the Holy Cross: with angels to guard our steps (Ps. xci. 11, 12; the example of elder travellers to cheer us onward; a bright hope of the beautiful country to be ours at the journey’s end.

Epilogue.—If we feel weak and unable to realize our spiritual strength, we must have recourse to—1) the support of a staff. (Ps. xxiii. 4.) This is an earnest meditation upon the Life of our Lord, His Passion, and Death. (Heb. xii. 3. 2) The support of spiritual food and drink (Ps. civ. 15); the bread of Elijah in the wilderness (1 Kings xix. 6-9; the sacramental and supersubstantial food. 3) The protection of a place of safety, ‘the hills’ (Ps. cxxi. 1); the Presence of God: hiding in His bosom by prayer.

SERMON 223.

THE FATAL RELAPSE.—(*Holy Gospel*, Ser. VIII.)“The last state of that man is worse than the first.”—*Luke* xi. 26.

Introduction.—Is it really so that the devil whence once ejected from the house of the soul, dares to return thither again, and not alone, but with an evil company with him? Alas! often too sadly true. It is a good thing to have the chamber of the soul swept and garnished; but it is a bad thing if it be not always kept in this condition; if it be not always cleaned and ornamented, a former cleansing of no avail; if there be a present defilement, the evil spirit whom conviction of sin and repentance has expelled often says, ‘I will return into my house, whence I came out.’ O! guard against a relapse so fearful. The house of the soul must be—

I. *Thoroughly cleansed.*—If the besom be not sufficient, the rake or shovel must be used too. Half repentance, half amendment of life is of no avail. The devil calls that soul ‘my house,’ which has enemies within it, who will surrender it to him on demand. Phocas the Emperor was once warned during the siege of Constantinople ‘O Emperor, do you erect fortifications and walls? If you build as high as heaven with traitors in the city, the place must fall.’

II. *Gallantly defended.*—Angels sang of the Incarnation. (*Luke* ii. 14.) Yet the Lord says (*Matt.* x. 34) ‘a sword,’ not “war,” which is over and done with, but a sword ever to be worn: the conflict with sin is never to cease. A sword of terror, like that of the Cherubim (*Gen.* iii. 24) to deter any from attempting even to pass.

III. *Carefully guarded.*—Against open doors and windows. 1) a false tongue; 2) lusts of the eyes; 3) evil occasions; 4) dangerous intimacies.

Epilogue.—Guard well and truly thy purified soul. The trees furnish the wooden handle by which they are felled. We fall, because we give ourselves into the power of sin and Satan.

SERMON 229.

THE GREAT DEFEAT.—(*Holy Gospel, Ser. IX.*)

“When a strong man armed keepeth his palace his goods are in peace; but when a stronger than he shall come.”—*Luke xi. 21, 22.*

Introduction.—Here as elsewhere ‘the people wondered’ at the Lord’s works and words (*Luke iv. 22*), yet lovingly and reverently heard him. It was the Scribes and Pharisees who were ever moved with envy against Him. The simple accepted that which the half enlightened rejected to their greater condemnation. (*James iv. 17; Luke xii. 47*). The confutation of the calumny, ‘He casts out devils,’ gave rise to a parable which expressed the one great event in the world’s history. We note an infinite gain, flowing from an apparent cause of regret. We consider—

I. *The strong man, armed*—Is Satan; strong (*Job xli. 33; 1 Sam. xvii. 4-8*), of whom Goliath is a type. Strong in—1) evil; 2) cunning; 3) malice. Thoroughly armed. [*See Sermon 224.*]

II. *Keeping his palace.*—The world is kept for the present in subjection to Satan. He rules it by inflicting upon it—1) sin, which is his order and discipline; 2) sorrow, which flows from sin; 3) death, the reward of sin. Satan keeps down the spirit of man, hindering its best aspirations, defeating all its higher purposes of goodness, and ‘peace;’ keeping his present hold over the world.

III. *The great defeat.*—A stronger than he comes upon him, etc. (*Ps. xxiv. 8.*) ‘The mighty Lord.’ (*Isa. ix. 6.*) Jesus Christ—1) came upon Satan, as in this Gospel, driving him out of men’s souls, undoing his work by His miracles, and teaching by example. 2) Overcame him by His Cross and Passion. (*Zech. ix. 11*). 3) Unarmed him by His Pentecostal gifts; giving to man an ‘armour of God. 4) Divided his spoils by His Resurrection and Ascension. (*Ps. lxxviii. 18; Eph. iv. 8.*)

Epilogue.—Seek to expel the devil from the soul by divine grace.

SERMON 230.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. X.)

“He was casting out a devil . . . hear the Word of God and keep it.”—
Luke xi. 14-29.

Introduction.—Evil spirits were never safe from the attacks of Jesus Christ. They are never safe from our attacks if we seek the help of divine grace to resist and to cast them out of the soul. We learn from this Gospel—

I. *To cast out evil spirits from the soul.*—By the finger of God, or the Spirit of God, Who works by grace in our souls to drive out sin. This ‘finger of God’ works greater miracles (Exod. viii. 19) than the magicians could do. It pointed out Belshazzar’s doom. (Dan. v. 5.) The rich man longed for a drop of water from tip of Lazarus’s finger. (Luke xvi. 24.) Let us but dip the tip of our fingers in the flames of hell, and then shall we seek by its opposite grace to cast out each sin from the soul.

II. *To cleanse the house of conscience.*—1) **To sweep it** by earnest self-examination and meditation upon past sin. (Ps. lxxvii. 6.) 3) **To wash it** by the tears of contrition, like S. Mary Magdalene. 3) **By the barriers of self-denial**, which alone can overcome long established habits of sin.

III. *To hear and keep the Word of God.*—[See Sermon 179.]

IV. *To subdue the soul.*—Making it a dry and thirsty land as far as fleshly pleasures are concerned, and then God’s power and glory can be seen. (Ps. lxiii. 1, 2.) Cast out from it—1) vain fancies; 2) pride; 3) self sufficiency and contentment with earth. The unclean spirit finds no rest in dry places.

V. *Holy love and unity.*—‘He who is not with Me,’ etc. All Christians ought to be united in a mutual bond of love to the Lord and themselves. Hence the Holy Communion is (1 Cor. x. 16) ‘a sign of unity; a bond of charity, a symbol of peace and concord.

SERMON 231.

REFRESHMENT SUNDAY.—(*Epistle*, Ser. I.)“Rejoice thou barren that bearest not.”—*Gal.* iv. 7.

Introduction.—The Holy Ghost, Who has appointed the several offices of the Church, has ordained that this mid-lent Sunday should be called ‘Refreshment Sunday,’ at which some may wonder, seeing that Lent is a time for tears and penitence. (Joel. ii. 12.) The Church calls us to-day to rejoice for a four-fold reason, and so points out for our instruction—

I. *What is the true joy of heart.*—This day is a witness that those who leave the false joy of the world to serve God, do not give up joy, but rather begin it. Abraham believed that his son Isaac (Gen. xxii. 10) was about to be slain; that ‘laughter’ was with him to die; but the ram, a type of worldly joy, is slain in his stead. As the hen rejoices having laid her egg, so does the soul, consciously or unconsciously, rejoice over any act of goodness; (Ps. xix. 11) is strictly true. Purity and repentance have a real joy of their own.

II. *What is the limit to sorrow for sin.*—We are not ever to be in grief and sorrow of heart for sin; else all our endeavours would fail; else no true fruit of repentance would be reaped. The joy of the hope of the final reward must mingle with the tears of penitence; the honey must sometimes be mixed with the myrrh.

III. *The nature of God's service.*—God wishes to be served with joy, and not with sadness and melancholy. (2 Cor. ix. 7; Ps. ii. 11.) God delights when holiness and cheerfulness co-exist. (Matt. vi. 17.) ‘The ‘head’ of thy heart with the oil of joy.

IV. *A figure of heavenly joy.*—The seventh Sunday from Septuagesima upon which the note of repentance was first struck. Miseries of life end at seventh age, when there will be the fulness of joy in the beatific vision. Seven ages, from Adam to Noah; from Noah to Abraham; from Abraham to David; from David to the Captivity; from the Captivity to Jesus Christ; from Jesus Christ to the Day of judgment. Seventh age is one of eternal blessedness.

Epilogue.—Cheerfulness in all service of God.

SERMON 232.

CHRISTIAN FREEDOM.—(*Epistle*, Ser. II.)

“Jerusalem, which is above, is free.”—*Gal.* iv. 26.

Introduction.—This spiritual Jerusalem signifies—1) the Church militant (*Ps.* ii. 6; *Isa.* ii. 2-4), by which we are regenerated. 2) The Church triumphant, amongst the members of which elect souls are now enrolled. (1 *Peter* i. 23.) 3) Our true citizenship is in heaven (*Phil.* iii. 20); and in proportion as we claim this right of citizenship, we are made free from the servitude of—

I. *The Letter.*—For (2 *Cor.* iii. 6); hence we are delivered from all tyrannical servitude. (*Gal.* v. 1.) A heavy servitude under the law. (*Matt.* xxiii. 4.) A blind obedience under the several philosophers. All servitude which degrades, is abolished by Jesus Christ. (*John* xv. 15.) His service is perfect freedom, for—1) it answers to all the higher instincts of our nature; 2) it represses nothing that is noble; 3) it enlarges us till we become Godlike, exalting our every faculty, and so making us members of the free Jerusalem.

II. *The Creature.*—Some serve the creature (*Rom.* i. 25), being (2 *Tim.* iii. 4), and by setting vain affections on things below. (*Col.* iii. 2.) Servitude to the creature brings—1) disappointment, for hopes unrealized; 2) sorrow, for ties rudely rent asunder; 3) unrest, for desires unfulfilled.

III. *Sin.*—Is a more bitter servitude, from which, when we have escaped, this life will become a year of jubilee, being holy unto us, and a pledge of our future possessions. (*Lev.* xxv. 12, 13.) The perfect jubilee will be the eternal year of God.

IV. *The Body.*—A body of death (*Rom.* vii. 24) as subject to—1) death; 2) under the dominion of sin over prayer (*Ps.* xlii. 17); 3) our prison of the body.

Epilogue.—Ideal city (*Plato* *Repub.* lib ix. 591, 592), a poor city contrasted with free Jerusalem, of which (*Heb.* xii. 22, 23) even now. (*Rev.* iii. 12.)

SERMON 233.

THE RELATIONSHIPS OF JESUS CHRIST.—(*Holy Gospel, Ser. I.*)

"Jesus lifted up His eyes and saw a great company come unto Him."—
John vi. 5.

Introduction.—An unlettered person praises the form and beauty of print, the meaning for which he cannot understand; whilst the learned look rather to the sense that lies hidden under the characters of the letters: the former praises a picture; the latter the inward meaning of that picture. So the Lord's miracles have two senses: an outward revelation, a picture appealing to all, and a hidden meaning appealing to the spiritual only. 'These miracles themselves have their tongues.' (Aug.) Because Jesus Christ is the Word of God, therefore the word is made to us the Word of God. This miracle reveals the several relationships of Jesus Christ, and sets Him before us as—

I. *A Father.*—Having compassion on His children whom He sees around Him. (Ps. ciii. 13.) Three causes for this Fatherly compassion—1) Our beginning: 'He knoweth our frame. 2) Our unstable life: 'as grass. 3) Our end: 'dust.' As a Father Jesus Christ—1) nourishes; 2) guards; 3) teaches us.

II. *A Friend.*—Speaking familiarly to Philip. (John xv. 15.) Judas had the bag, but Philip was of this country, and was much beloved by the Lord, Who condescended to test or try his faith. As a Friend the Lord—1) sympathises; 2) helps; 3) encourages.

III. *A Lord and God.*—By divine power He multiplies the loaves and fishes. God wishing to give man a notion or idea of Himself, and man not being able to bear the vision, He sent His Son into the world and endowed Him with miraculous power. As God He is to be—1) obeyed; 2) trusted in; 3) worshipped.

IV. *A Master.*—Wisely commanding that the fragments be gathered up, to impress the reality of the miracle upon the minds of the disciples, who were to go out and preach in the world. We must gather up every fragment of His divine teaching, and not allow a crumb of His doctrine to be wasted.

Epilogue.—Make Jesus Christ all these persons to your souls.

SERMON 234.

THE UPLIFTED EYE.—(*Holy Gospel*, Ser. II.)

“Jesus then lifted up His eyes.”—*John* vi. 5.

Introduction.—Every action of our Blessed Lord is in itself a parable, and contains for us a lesson. In this lifting up of His eyes to behold the multitudes thronging Him upon the mount, we learn to lift up our eyes to heaven—

I. *As sons, to a Father in Whom we hope.*—As hungering to receive our spiritual food from Him Who feeds us with a five-fold bread—1) of repentance (*Ezek.* xii. 18), ‘quaking’ or trembling through bitterness of heart upon the remembrance of past sin. 2) Of the Sacrament of the Altar. 3) Of common food (*Matt.* vi. 11.) 4) Of sin and death; infernal bread; the bread of impiety and the wine of wickedness. 5) Of heaven; where the elect will one day eat at the table of the highest Father. (*Luke* xxii. 29, 30.) God is a Presence.

II. *As fugitives, to the mountain to which we flee.*—A man in a hostile valley seeing afar off a mountain which is held by his friends, longs to flee unto it for safety. We who are in the low-land of evil thoughts lift up our eyes to Mount Zion, the mount of eternity (*Ps.* cxxi. 1); to our heavenly refuge and everlasting home. Look heavenwards in thought, word, and deed. God is a protection.

III. *As persecuted, to a Liberator in Whom we trust.*—(*Gen.* xxi. 9-22.)—Every penitent soul is the true heir and righteous, but is persecuted by the false and evil, which on the day of judgment will be cast out in body and soul into the desert of hell, where there is no ‘well of water;’ whilst the true heir remains in the inheritance of His Father. (*Gal.* iv. 31.)

IV. *As sad, to a Comforter in Whom we can rejoice.*—The mission of the Lord (*Isa.* lxi. 2); for He is. (*Heb.* iv. 15.) God is our help in trouble.

Epilogue.—Sinners ever cast their eyes to the ground; they measure all things by an earthly rule; they seek their hope and help from this earth only. We ought ever to live with eyes uplifted, if perchance we may gain but one glimpse of the Holy City, now and then, to help us on our way.

SERMON 235.

SATIETY.—(*Holy Gospel*, Ser. III.)“They were filled.—*John* vi. 12.

Introduction.—By this refection of Jesus Christ, by which all are filled, is to be understood that heavenly refection in which there will be a full satiety and repletion. There are three places, earth, hell, and heaven, to be considered in this matter.

I. *Earth; where there is no satiety.*—On earth there is both spiritual and material food, yet no satiety in either. 1) Before the Fall, fruits of trees for nourishment, ‘good for food’ (Gen. ii. 9); for the preservation of life, ‘the tree of life’ (Gen. ii. 9); for man’s probation, ‘the tree of knowledge of good and evil’ (Gen. ii. 9). 2) After the Fall, ‘the herb of the field’. (Gen. iii. 18). 3) After the Deluge, flesh, fish (Gen. ix. 2) ‘into your hand.’ The spiritual food of this world, riches, honours, learning, etc., as being shadows and wind, cannot satisfy man’s immortal soul.

II. *Hell; where there is perpetual hunger.*—A hunger so great that the flesh is consumed (Lam. iv. 8); the skin withered (Lam. v. 10); the strength destroyed. (Job. xviii. 12.) So great hunger that even they eat their tongues (Rev. xvi. 10), and devour their own arms (Isa. ix. 20, 21). This famine must necessarily lead to blasphemy. (Isa. viii. 21).

III. *Heaven; where there is a full satiety.*—All the senses satiated—1) Light in the Beatific Vision; 2) smell (Cant. 3, 4); 3) taste (Joel iii. 18); ‘milk,’ the pure flesh of Jesus Christ; desire; His sweetness; 4) touch, touching Jesus Christ (Cant. iii. 4); ‘I held Him’ (Cant. viii. 2); 5) hearing, the voice of Jesus Christ (Cant. ii. 12); sounds of a blow or a breath, or a voice, as in cymbal, flute, or voice. There we shall be at rest, see, love, and praise. The final end of love is desire; sight; sound; eternal praise, yet no fatigue.

Epilogue.—Seek we Jesus Christ to satisfy the soul, who now hunger and thirst after righteousness; then shall both soul and body be abundantly satisfied by Him in Whom dwelleth all the fulness of the Godhead bodily.

SERMON 236.

REFRESHMENT BY THE WAY.—(*Holy Gospel*,
Ser. IV.)

“The men sat down in number about five thousand.”—*John* vi. 10.

Introduction.—It is a common error, that God rewards His servants only in the next world; that the Christian life is for the present destitute of all consolation and good. (*Mal.* iii. 14.) The miracle in to-day's Gospel contradicts this false notion. The Christian journey of life is like that of the Israelites through the wilderness (*1 Cor.* x. 11.) We note that the righteous are refreshed—

I. *By an inward light.*—(*Exod.* xiii. 21, 22.)—This kept them from the Philistines, lest, being frightened, they should return into Egypt. We have an inward ‘pillar of fire,’ which enables us to see rightly—1) God: His attributes and providence. 2) Ourselves; our weakness and our strength. 3) The articles of the Christian faith: which are necessary for salvation to be believed. 4) Sin: its gravity, snares, dangers, and temptations. 5) The last things, to prepare for them. The holy animals have eyes before and behind (*Rev.* iv. 6); for all seeing and circumspect is the life of the holy.

II. *By the Divine protection.*—‘Pillar of cloud.’ (*Exod.* xiv. 19, 20; *Deut.* xxxii. 11.) Same to Abraham, Isaac, Job, Jacob, Joseph, David, Daniel. ‘A present and ready help in every time of trouble.’ As the blood rushes to the heart, so do the powers of divine grace protect the soul in its need. The wicked are left exposed and unprotected. (*Num.* xiv. 9.)

III. *By heard and answered prayer.*—(*John* xv. 7.)—The answer has this condition attached to it. So (*Deut.* iv. 7) the sun stood still for Joshua. Elijah prevented rain. David says (*Ps.* xxiv. 15). With the wicked. (*Isa.* i. 15.)

IV. *By a good hope and a happy death.*—The righteous have a good hope of the promised land before them. (*Heb.* vi. 19.) The spirit shows the fruit of that land to such as are not far from it; the ripe cluster is an earnest of the good things above to come. All fear of death, too, is taken away; the channel of Jordan, the river of death, is dried up. (*Ps.* cxiv. 3-6.) So (*1 Cor.* xv. 55.) No hope to the wicked, and therefore death is fearful. (*Mal.* iii. 16.)

Epilogue.—Let us trust in and follow Jesus Christ.

SERMON 237.

THE WORKS OF JESUS CHRIST.—(*Holy Gospel*,
Ser. V.)

“Where shall we buy bread, that these may eat?”—*John* vi. 5.

Introduction.—There can be no doubt that in every respect the soul is to be placed before the body; that the body was made to be a servant and handmaid of the soul; that the body simply suffers for that which the soul brought upon it. Our Blessed Lord says ‘Fear not them who kill the body.’ ‘What shall it profit a man, if he gain the whole world and lose his own soul?’ He came to give spiritual life, and to give it more abundantly; to give spiritual light to those in spiritual darkness. Jesus Christ placed the body infinitely below the soul. Yet all His miracles were wrought from the body. Why is this? We note—

I. *The nature of the Lord's miracles.*—1) He did nothing harmful to any one. ‘He went about doing good.’ All His works were of love and mercy. No one person was ever injured by Him. 2) He did nothing useless; He never threw away His power; but He always used it for a wise end. 3) He first saw a human want; allowed the want to be felt; and then He stepped in and supplied it. All His miracles were for the relief of man's estate.

II. *His avoidance of misrepresentation.*—He worked for men's bodies, that there might be no mistake about His works being of God, since the devil always works against man. We must act so as to avoid any scandal if possible.

III. *His clear showing of His Mission.*—He worked for men's bodies to show man that pity alone for man's wants had led Him down from heaven. He came as a Good Samaritan; as a Great Physician; to save, not to destroy men. Our deeds should clearly show our purpose and intention in their performance.

IV. *His drawing men to Himself by love.*—He desired to lead men not by the understanding alone, but by their good will; by their love and affection. Hence He found through men's bodies a way open to their souls.

Epilogue. Let us learn so to act, as true followers of Jesus Christ.

SERMON 238.

THE PLACE OF SOLITUDE.—(*Holy Gospel*, Ser. VI.)“Jesus went over the Sea of Galilee.”—*John vi. 1*

Introduction.—The Sea of Galilee represents the sea of repentance, sorrow and contrition; by passing over which we come to the place and state of solitude and self-communion; to the desert where this world's strife, and chafe and toil are for a little season unknown. This place of solitude, this state of self-communion, is a place or state of—

I. *Security.*—Jesus Christ went over and came thither to avoid Herod, who having killed S. John Baptist, wished to kill Him too. (Luke xiii. 31.) We retire from the world when Satan wishes to kill us by his lures and temptations. We have not the power to resist, but we can fly from our tempters. Our security is in flight. True courage to retire before a hopelessly strong adversary.

II. *Privacy.*—(Luke ix. 7-11.)—Herod wanted to pry into our Blessed Lord's person, but He was only willing to be seen for salvation, and not to gratify curiosity. (Luke xxiii. 8.) We may reveal our hearts to our friends, but not to strangers. In any great sin or trouble we seek the privacy that our Blessed Lord commends. (Matt. iv. 6.)

III. *Rest.*—The Apostles returned thither after preaching a mission (Luke ix. 6, 10) to ‘rest awhile.’ (Mark vi. 31.) Jesus Christ calls us to rest a little while in the solitude of contemplation; to turn awhile from our daily life; to gather up our strength and take a breathing time. Land is all the more fruitful, if it lies fallow for a season.

IV. *Refreshment.*—The disciples and multitudes were fed on the other side; refreshment of soul can only be gained by passing over the sea of repentance and contrition. Striving to reach the heaven of Epicurus we became lost in this world's sea. We must drink of the waters of Marah (Exod. xv. 23), before we can eat of the heavenly bread. (Exod. xvi. 15.)

Epilogue.—Let us follow Jesus Christ over the sea to the desert of Bethsaida.

SERMON 239.

FREQUENT COMMUNION.—(*Holy Gospel*, Ser. VII.)

“Gather up the fragments that remain.”—*John vi. 12.*

Introduction.—The taste of the five barley loaves was much valued, else they would not have sought to make Jesus Christ a King. (*John vi. 15.*) The taste of these is as nothing more compared with the Eucharistic bread, which is seasoned with three condiments.

I. *The Institution of Jesus Christ.*—1) The Eucharist was an expression of this great desire. (*Luke xxii. 15.*) He left Himself in this Sacrament as a sign of His love towards us, that we might be incorporated into Himself. Loving us so much He did not wish to compel but rather to persuade us to receive it. (*Luke xxii. 19.*) Jonathan, who loved David more than David loved Him, stripped himself to clothe David. (*1 Sam. xviii. 4.*) Jesus Christ clothes us with Himself in the Holy Eucharist that we may be a kind of other self to Him. Jesus Christ gave us the Eucharist as a memorial of His Passion, and of the other graces He willed to bestow upon us.

II. *Our own great needs.*—1) From the continual loss to our souls; to which this bread is as earthly bread to the body; Christ is our supersubstantial daily bread. 2) From our continual conflicts with sin. (*Ps. xxiii. 5.*) The cake of barley bread was a type of the Eucharistic bread which is as the sword of the Lord. (*Judges vii. 13, 14.*)

III. *The great points of Its reception.*—1) It changes us into the Body of Jesus Christ. As good food makes a fine complexion (*Dan. i. 5*), so does this food make the soul refined and beautiful. (*Zech. ix. 17.*) 2) It is a great help to perseverance in grace. Like the herb Semnion of the Persians, it conveys the grace that sustains the soul. 3) It is the medicine of immortality. Hence the Tree of Life and Manna are Eucharistic types; as also the Hebrew clothes which did not wear out. (*Deut. viii. 4.*)

Epilogue.—Seeing such infinite gain lies hidden in the Eucharist, let us ever be ready to communicate.

SERMON 240.

THE HILL OF THE LORD.—(*Holy Gospel*, Ser. VIII.)“Jesus went up into a mountain.”—*John* vi. 3.

Introduction.—Before this mountain could be reached, the Sea of Galilee had to be passed over. Before the spiritual mountain can be reached, the sea of this world must be passed over; which sea is tempestuous from the waves of pride; deep, in covetousness; liquid, from sensuality; dark and turbid, from envy. This lake, the Sea of Tiberias, signifying vision; the sea of appearances rather than realities, or lake of Genesaret, ‘gale bearing,’ being agitated by the winds of temptation; is a fitting emblem of this world’s life. Jesus Christ goes before us to this mountain (Ps. xv. 1), and refreshes us when there. It is—

I. *The mountain of temptation.*—(Matt. iv. 8).—Temptation most strong at the beginning of the Christian life; it wrestles strongly with those who have, by grace and discipline, just travelled over the wild sea of sin. Old desires, longings, remembrances, crowd upon the soul with an almost irresistible force. The opening of life is a time of peculiar temptation. Jesus Christ before us crossed the sea of sin, undefiled by the passage; and He changed the mountain of temptation into the camp of victory.

II. *The mountain of teaching and instruction.*—(Matt. v. 1).—Where tempted, there He teaches in what consists the perfection of life. Place of temptation is a school of wisdom. Temptation teaches more than precept. We learn, in our struggle with sin, our own strength and our own weakness.

III. *The mountain of love.*—(Matt. xvii. 1, 2); for the “Transfiguration” was a mirror of love. Love changes all things: our relations to God, to man, to life. Love brings out a glory and beauty from what is in itself sordid and defiled. Hence love is as a garment of glory: bright on earth, but glistening in heaven.

IV. *The mountain of Ascension.*—(Acts i. 12).—The footstool by which He gained heaven; the ladder of heaven. Our ascension of soul fits us for obtaining heaven by-and-by.

Epilogue.—Follow Jesus Christ over the sea, sit with Him in the holy mount.

SERMON 241.

THE BREAD OF JESUS CHRIST.—(*Holy Gospel*, Ser. IX.)

“He distributed to the disciples.”—*John vi. 11.*

Introduction.—On this ‘Refreshment Sunday’ the Holy Gospel brings before us the five loaves with which our Blessed Lord refreshes every hungry soul.

I. *The bread of penitential grief.*—Which is given to those who follow the Lord into the desert of repentance. Such are not dismissed without spiritual consolation, lest they faint by the way. (Ps. lxxvi. 16.) To the poor and to the meek there are two causes of compunction: the miseries of this world, and the desire for heaven. Type: Achsah (Jos. xv. 19), who desired both the upper and the nether springs.

II. *The bread of spiritual doctrine.*—(Matt. iv. 4; Ps. cxix. 103); for man is composed of body and soul, and he requires mental as well as bodily food. Mental food is the Word of God. (Ps. xix. 7.)

III. *The bread of cordial joy.*—By which the soul is refreshed, and perfects itself in the sweetness of contemplation. (Ps. lxxiii. 28.) There are three grounds of cordial joy: liberty of spirit; tranquillity of heart; serenity of mind.

IV. *The bread of the Eucharist.*—Strengthening the heart of man; the common food of angels and men: of the former, by happy vision, of the latter by sacramental eating.

V. *The bread of eternal glory.*—In the Beatific Vision of the Blessed Trinity. (Ps. xvii. 15.) This is that wonderful love by which the Trinity is loved by us; which love is the fruition of God, and is the principal factor in substantial glory. God is the centre and fount of love; is the centre of the circumference of heaven.

Epilogue.—Such is the refreshment which God provides for His servants; it is true of each one. (Ps. cx. 7.)

SERMON 242.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. X.)

“Jesus went over the Sea of Galilee . . . that should come into the world.—
John vi. 1-15.”

Introduction.—In this, as in His other miracles, the Lord teaches us as by type and prophecy. This bodily refection was a figure of that spiritual refection with which the Word of God feeds the soul. We notice—

I. *The multitude.*—The multitude was seated on the grass before they were fed: so the flesh must be subdued by the Spirit in those who would be refreshed by the Word of God. (Isa. xl. 6.) No use of preaching to the surfeited, the drunken, the heavy. (Prov. xxvii. 7.) Light falls in vain upon the eyes of the blind, as truth falls in vain upon a darkened and besotted soul.

II. *The lad with the loaves.*—The Lord received the loaves and fishes which the lad had, He did not create new bread; He multiplied that He had, showing (Matt. v. 17); and also that the teaching of the Church ought to be founded upon Holy Scripture. (Matt. xiii. 52.)

III. *The Lord's uplifted eye.*—In the bosom of the Father. [See Sermon II. upon this Holy Gospel. Sermon 234.]

IV. *The Lord's Thanksgiving and Benediction.*—See Sermon VIII. for Twenty-fifth Sunday after Trinity.

V. *The Lord brake the loaves.*—(Matt. xiv. 19.)—In the same Spirit in which Holy Scripture was written it ought to be explained. (Luke xxiv. 35.) Bread of Scripture.

VI. *The disciples giving and receiving.*—The lesser receive from the greater, and distribute knowledge; alms; example to those beneath them. A chain unites God with the lower of His creatures.

VII. *The loaves and fishes.*—Barley loaves, signify repentance. The fishes hope and joy. Comfort ever to be mingled with terror.

VIII. *The large remains.*—Many preachers by their long and exhaustive sermons allow no fragments of their subject to remain. Short sermons are best.

SERMON 243.

**THE MEMORY OF THE PASSION.—*Epistle,*
Ser. I.)**

“An High Priest of good things to come.”—*Heb. ix. 11.*

Introduction.—The Passion of Jesus Christ truly begins from the council of the Chief Priests and Pharisees against Him after the raising of Lazarus, just fifteen days before He was crucified; and so we enter upon the commemoration of it to-day. It is also needful to strengthen those who may be too depressed with the struggles and conflicts of Lent; and also to encourage others to set out even now, ere Lent be over, upon a course of hearty contrition. The Passion of the Lord is a most powerful appeal to Penitents.

I. *It gives us courage to undertake repentance.*—The Lord Jesus fled when men wanted to make Him a King (John vi. 15); but He willingly offered Himself for us on the Cross. We therefore willingly, from our love towards Him, should embrace the cross of penitence. (Heb. xii. 1.)

II. *It gives a hope of obtaining pardon.*—No one can furnish greater hope of pardon than He Who laid down His life for our ransom. The wounds of Jesus Christ will give hope to a conscience which is heavily laden under a sense of sin.

III. *It sweetens the bitterness of repentance.*—The Cross and Passion of Jesus make sweet the bitter waters of Marah. (Exod. xv. 23-26.) A thought upon the infinite sufferings of Jesus Christ makes our poor afflictions seem very light.

IV. *It protects us against sin.*—There is such grace and power in the Cross, that when it is present in the soul, lust, anger, and envy can find no place there.

V. *It increases the love of Penitents.*—The Cross and Passion show how loving the Lord is. His redemptive Passion brings out all our love to Him. It binds more strictly, it demands more justly, it excites more vehemently, all true devotion.

Epilogue.—Wrestle with sin for the sake of Jesus Christ.

SERMON 244.

THE SIN OFFERING.—(*Epistle*, Ser. II.)

“By His own blood He entered in once into the holy place.”—*Heb.* ix. 12.

Introduction.—The four faces of the prophet’s ‘living creatures’ represent the four principal mysteries and states of life of Jesus Christ. (*Ezek.* i. 10.)—1) Of a man at the Incarnation; 2) of an ox at the Passion; 3) of a lion at the Resurrection; 4) of an eagle at the Ascension. The ox or bullock was the old sin offering (*Lev.* iv. 3); it was a wonderful type of the Passion of the Saviour.

I. *An ox or bullock.*—1) young and tender; 2) regardless of life; 3) full of hopes and aspirations. We grieve at the fall of unripe fruit; at premature death; yet we grieve not at the Passion of the Lord. Fruit must be given to God.

II. *Brought before the Tabernacle.*—To the entrance of the priest’s domain, there bound and delivered up. So was Jesus Christ led into the Prætorium and delivered up to Pilate. Jacob’s prophecy. (*Gen.* xlix. 6.)

III. *The Imposition of hands.*—Elders lay their hands upon the offering, as the elders of the Jews did in their false witness. (*Isa.* liii. 6.) Sins should die by the imposition of the sinner’s hand upon his sin.

IV. *Killed before the Lord.*—The Jews slew the Lord by their words ‘Crucify Him.’ They imprecated His blood upon themselves as before God. The sinner must stay his sin in the sight of God.

V. *Blood brought into the Tabernacle.*—Part of the Lord’s blood shed in Jerusalem, the Holy City; part was borne, in the Resurrection and Ascension, into the true Holy of Holies.

VI. *Blood sprinkled before the veil.*—Jesus Christ from the five wounds; the head and whole body.

VII. *Blood on the horns of the Altar.*—Jesus Christ reddened the arms of His Cross. (*Habak.* iii. 4.)

VIII. *Blood poured out at the bottom of the Altar.*—The Lord’s blood at foot of Cross. Our heart poured out before Him. (*Lam.* ii. 19.)

IX. *The offering without the camp.*—(*Heb.* xiii. 12.)—Offer ourselves to God in solitude without the camp of worldly thoughts, cares, etc.

X. *Offering burnt on wood.*—Fire of love consumed the life of Jesus Christ upon the wood of the Cross.

SERMON 245.

THE PASSION A RULE OF LIFE.—(*Holy Gospel*, Ser. I.)

“Which of you convinceth Me of sin?”—*John* viii. 46.

Introduction.—On this Passion Sunday the Church begins to commemorate the Lord's Passion; not because He suffered as yet, but because—1) a council was held in Jerusalem as on this day, which determined upon His death. (*S. John* xi. 47, 50.) 2) The Church having called her children to repentance, by placing before them—1 Lent) the Lord's fasting; 2 Lent) prayer; 3 Lent) confession; 4 Lent) the love of Jesus Christ, refreshing them; gives her final appeal to their consciences, by bidding them consider the Lord's Passion. (*Heb.* xii. 3.) The Passion of the Lord was—

I. *Suffered innocently.*—(1 *Peter* ii. 21, 22; *Ps.* xciv. 21.)—The same consolation belongs to the Christian penitent who asks (*John* viii. 46; *Ezek.* xviii. 21, 22.) ‘Turn’ by contrition and grief, ‘and keep’ resolving not to fall again into sin; ‘and do lawful,’ and he shall live. A great deliverance flows from innocent suffering.

II. *Suffered from the malignity of the Jews.*—Jesus Christ tried to teach the Jews—1) to believe; 2) to act rightly; 3) to avoid sin; 4) to fear God's punishments; 5) to hope for blessedness. They heard His words malignantly, and hated the speaker. We ought to be careful to hear—1) humbly; 2) not negligently; 3) not presumptuously. (*John* viii. 46. ‘Take heed how ye hear.’)

III. *The Passion was greatly despised.*—(*John* viii. 46.)—Words for healing of soul turned to its condemnation. Whereas from His example the Lord's words ought to be received in good part.

IV. *The Passion was most fruitful.*—(*John* viii. 51-56.)—1) It cancelled our sins; 2) it opened to us the gate of Paradise; 3) it gave us a glorious example of patient suffering.

V. *The Passion was honoured by the old Fathers.*—(*John* viii. 56-58.)—Abraham's sacrifice (*Gen.* xxii. 13) an honour in a seeming dishonour; but when the King fasts and toils, the servants must not lie idly by.

Epilogue.—The Passion of Jesus Christ is a great rule of life. (*Gal.* vi. 14.)

SERMON 246.**THE MURDERERS OF THE LORD.—***(Holy Gospel,*
Ser. II.)

“Then took they up stones to cast at Him.”—*John* viii. 59.

Introduction.—Violence is the last resort of a failing and evil cause. The appeal to brute force is one of the saddest and most humbling tokens of our fallen nature. When unjustly applied, it always conveys the notion of a stinging and bitter defeat. The Jews refused instruction, they were defeated in argument, so they fell back upon stones and bloodshed. The precious life of Jesus Christ was attempted four times, and the last attempt was alone successful; for then the time and manner of His death had come. Each attempt has a spiritual significance for ourselves. These attempts were made successively by—

I. *Herod.*—(Matt. ii. 3, 16.)—Made against His infancy. Its wanton cruelty has caused this wicked ruler to be a by-word in men's mouths to all time. He would have murdered helplessness and innocence. In the young, or in penitents, Jesus Christ is born again. (Gal. iv. 19.) He is present as an infant by His Spirit in the young and pure. 1) A corruptor of youth is a very Herod in act; hence the judgment. (Matt. xviii. 6.) 2) A seducer of penitents brings a brother's guilt upon His own soul, and slays the Saviour.

II. *The Nazarenes.*—(Luke iv. 29.)—Such are blasphemers and infidels; all who take the holy things of God and throw them into the very foul sink and dunghill of their own souls, a place as bad as the prophet was placed in. (Jer. xxxviii. 6.) Such defile the Holy Communion. (1 Cor. xi. 27, 29.) Such lower the teachings of the Spirit to the wayward fancies of an erring will, and the darkened reasonings of a benighted and imperfect understanding.

III. *The Jews.*—(John viii. 50.)—They stoned Him by their evil thoughts; and when they pass into deliberate acts of the will, they kill the Lord. Thoughts of—1) lust; 2) doubt; 3) general wilfulness.

IV. *The Romans.*—Who actually crucified Him. [See the Spiritual Crucifiers. See Sermon VI. upon this Gospel, No. 250.]

Epilogue.—Guard well thy soul; the Lord's life and keeping is therein.

SERMON 247.

**THE GARDEN OF SUFFERING.—(Holy Gospel,
Ser. III.)**

“Jesus hid Himself.”—*John* viii. 59.

Introduction.—This hiding was preparatory to that final hiding from the din and noise of the tumult, when He went into the Garden of Gethsemane, and there prayed alone before the coming Passion. This other hiding, wherein ‘His sweat was as it were great drops of blood (*Luke* xxii. 44), shall form our meditation upon this Passion Sunday. Let us place ourselves there with Him in His solitary hiding. (*Isa.* lxiii. 3.) This bloodshedding in the Garden expresses—

I. *A first fruit.*—The first juice from the grape forms the richest wine; the first exudation from bark gives the choicest gum. He endured tortures by and by from nails, scourge, thorns; this “bloody sweat was the most bitter suffering of all. Agony of mind is far greater punishment to bear than any bodily suffering. Mind often triumphs over matter; the body rarely over the soul. Remorse is a never-dying worm.

II. *A disappointment.*—It seemed as if His whole life and death were to be in vain; as if the Incarnation would produce no result; as if He might say. (*Ezek.* xxiv. 13; *Isa.* xlix. 4; Yet no part of His work was in vain. We must not look for results in this world; go on, casting our seed upon many waters; reaped only after many days.

III. *A burden.*—Pressure of the world’s sins, past, present and to come, was laid upon Him: their multitude, enormity, their eternal loss; their infinite injury to God. We are often weighed down by one sin, by one secret guilty burden. His was a weight which no only human nature could bear. Sinner, add not by dire sin to this direful load.

IV. *A fear.*—He knew all the agony to come. ‘Father, if it be possible.’ Yet it was only temporal. How ought the sinner to dread eternal pain. (*Luke* xxiii. 31.)

Epilogue.—Increase, not this suffering; rather enter into its fruits.

SERMON 248.

HIDDEN THINGS.—(*Holy Gospel*, Ser. IV.)“Jesus hid Himself.”—*John* viii. 59.

Introduction.—When a strong current of water is confined between very narrow banks it often overflows them, and if it meets with an obstacle in its passage it seeks an escape in some other way. So when a man filled with deceit and guile meets with a check, and is stopped by the truth, he seeks another accusation, and if this fails, he offers violence to the just. Thus did the Jews treat our Lord. Confounded by the truth of His works, they took up stones to cast at Him. Jesus Christ has hidden with Himself four other things.

I. *The hour of death.*—(*Job* iii. 23)—That knowing it to be uncertain, we may ever be prepared for it—1) A man leaving his town or country, clears up all his debts. We (*Heb.* xiii. 14) should pay all our debts to God and our neighbour. 2) He provides for the dangers of the way, and often seeks a guide. Way of soul or death beset with robbers and snares. Soul of sinless Saviour on the Cross tormented, how much more souls of sinful men. 3) He lives prudently at home, that he may have the means to live abroad. (*Rev.* xiv. 13.) Example of the cost (*Prov.* vi. 6-8) applied to preparation for death.

II. *The Day of Judgment.*—(*Matt.* xxiv. 36)—That we may be ever watching for it. Even as the sparrow (*Ps.* cii. 7), or as the nightingale which watches and sings all through the night, hopping from bough to bough, so we should pass from bough to bough of graces, and watch. (*Mark* xiii. 37.)

III. *The pains of infernal damnation.*—(*Luke* xix. 41-42.)—The wicked do not consider them until hell opens her mouth to devour them. When the Absalom of judgment goes out against us, let us hide in the well of repentance. (2 *Sam.* xvii. 18.)

IV. *The election of the blessed.*—(*Ps.* xxxi. 22.)—The signs in this present life are—1) Patience under chastisement (*Amos* iii. 2); 2) delight in holiness and in all good that may happen to his neighbour (1 *John* iii. 14); 3) a horror of sin for the joy that is set before us.

Epilogue.—So walk in preparation, in fear, and in hope—to walk circumspectly.

SERMON 249.

THE MEMORY OF THE PASSION.—*(Holy Gospel,
Ser. V.)*

"Your father Abraham rejoiced to see My day."—*John* viii. 56.

Introduction.—The 'day' of Jesus Christ is the day of His Passion (Amb.), which Abraham prefigured in the offering up of his son; and it can be considered—1) as the cause of our salvation, so bringing to us joy; 2) as being the result of our sins, and so awakening us to contrition and repentance; 3) as being agony to the Lord, and so bringing to us sorrow for His sake, Who is—

I. *Our Common Parent.*—He created, redeemed, cleansed, and taught us. He will raise the dead, and wipe away the tears from every eye. Shall we not weep over the Passion of such a Father as this? Infants are not blamed if they fail to weep over the sepulchre of a tender mother; but it is not so with us adults. Jesus Christ will condemn our hard-heartedness. (Ps. lxxix. 20.) The Israelites mourned over Saul. (2 Sam. i. 12.)

II. *One Innocent.*—The death of the pure and innocent is always lamented like that of Josiah (2 Chron. xxxv. 25); of Jephthah's daughter. (Judges xi. 40.) So Zechariah over the Lord. (Zech. xii. 10.) Against Israel: (Isa. lvii. 1.)

III. *Caused by ourselves.*—Unless we had been sinners, the Lord had not have suffered and died for us. (Isa. liii. 4, 5.) We ask with David, who caused this Passion? Nathan's answer (2 Sam. xii. 7) applies to sinners at the Judgment. We must plead with Jonah to be cast into the sea of the Lord's sufferings which we have caused. (Jonah i. 12.)

IV. *The most grieveworthy.*—1) God the Creator is slain by His own creatures; 2) after doing so many loving acts to them; 3) tortured in all His members; 4) in an unseemly hurry, confusion, and divided opinion; 5) enduring such bodily and spiritual suffering as we can never understand or fathom.

V. *Demanding our highest gratitude.*—The enduring benefits of His Cross and Passion will never be buried, but will be kept alive in the soul to excite us to—1) holiness; 2) imitation; 3) love.

Epilogue.—Let us feel and say with S. Thomas (John xi. 16); for (2 Tim. ii. 11, 12.)

SERMON 250.

THE CRUCIFIXIONS OF THE LORD.—(*Holy Gospel*,
Ser. VI.)

“Which of you convinced Me of sin.”—*John* viii. 46.

Introduction.—Before the Jews were able to encompass the death of the Lord, they tried to murder Him morally by their speech; they crucified Him in words before they crucified Him in act.

I. *The Crucifixion of blasphemy.*—(*John* viii. 48.)—Detestable blasphemy (*Matt.* xii. 24, 32); this is when any one who knows better blasphemes God (*Lev.* xxiv. 16); death. The sin is derogating from the divine goodness; and is a fearful act of rebellion of the will.

II. *The Crucifixion of detraction.*—Detractors are typified in Daniel's three beasts. (*Dan.* vii. 3-7.) 1) Making light of miracles (*Matt.* xii. 24); 2) denying His hidden miracles (*Matt.* xxvii. 63, 64); 3) by their false accusations (*Matt.* xi. 19.) This sin reduces the conception, birth, life, and death of the Lord to almost nothing.

III. *The Crucifixion of flattery.*—By which it is endeavoured softly to net the soul. (*Matt.* xvi. 22.) 1) It is sin, being in opposition to true love, in intention, and in effects. 2) It is sin, as falsely representing itself. 3) It is sin, as being harmful in its effects.

IV. *The Crucifixion of false witnesses.*—(*Matt.* xxvi. 60.)—Such are oath-breakers, the unjust, liars, and all who change the truth of God into a lie: bearing by their unholiness a false witness to the religion which they profess.

V. *The Crucifixion of murmuring.*—(*Luke* v. 30; *xii.* 2; *John* vi. 41-61.)—An indication of deadly, though cowardly hostility of mind; a condensed and pent-up feeling of hatred that dare not openly show itself.

VI. *The Crucifixion of mocking.*—*Matt.* xxvii. 29.)—A personal dishonour. Noah deserved it. (*Gen.* ix. 22.) Job was unjustly (*Job* xii. 4) treated; the Lord most unjustly.

VII. *The Crucifixion of reproaches.*—(*Psa.* lxix. 9; *John* x. 20.)—When all deeds or words of love and kindness are thrown back upon the giver.

Epilogue.—All these are forms of a deadly intention; of murders in thought; of unloving and of cruel hearts.

SERMON 251.

MEETING OPPOSITION.—(*Holy Gospel*, Ser. VII.)“He that is of God heareth God’s words.”—*John* viii. 48.

Introduction.—In His Holy Gospel three several attacks were made against the Lord; against—1) His teaching; 2) His nature; 3) His person. His treatment of these adversaries show us how we ought to deal with all unjust oppositions. Jesus Christ was armed with the power to have consumed His enemies at once; but this power He did not use; but He gave a separate reply to His several opponents. He repelled the three attacks upon Him which are recorded in this Gospel—

I. *By His saving teaching.*—One was ignorantly made against His doctrine, so He was willing to instruct. ‘He that is of God,’ etc. Which word has four different effects.—1) Some close their ears against it. (2 Tim. iv. 3, 4.) One despairs of a cure if the sick man will take no medicine. 2) Others hear without either joy or delight; as the sick eat whose palates have lost the sense of taste. 3) Some hear with delight, and they are punctured by contrition, but they soon lapse into sin. 4) Others hear with joy, and both retain and practise. (Matt. vii. 24, 25.) When truth is opposed, it is to be—1) Explained; 2) commended; 3) authoritatively declared.

II. *By His most wise answers.*—No reviling for reviling. 1) To the reproach of His human nature, ‘Thou art a Samaritan,’ He condescended not to reply. Although He was a Jew He did not care to contradict them; for He was a Samaritan, to good Samaritans; a Greek, to holy Greeks; a Jew, to pious Jews. (Acts x. 34, 35.) He was the spiritual Samaritan of (Luke x. 33). 2) The second reproach, ‘Thou hast a devil,’ was blasphemy against God the Holy Ghost; and that blasphemy He rebuked. (Matt. xii. 32; Luke iv. 8.) So the Israelites murmuring for bread and water were forgiven. (Exod. xvi. 2-5.) Blaspheming God by the golden calf (Exod. xxxii. 23), they were severely punished. Forgive personal injuries; but be very jealous for the honour of God and His truth.

III. *By His discreet and humble retreat.*—His time and manner of death not yet come, Jews wished to stone, so Jesus Christ ‘hid Himself.’ Retreat from persecution. (Matt. x. 23; Rom. xii. 19.)

Epilogue.—All opposition can be put down by following His most holy and wise example.

SERMON 252.

THE VISION OF ABRAHAM.—(*Holy Gospel*, Ser. VIII.)

“Your father Abraham rejoiced to see My day, and he saw it, and was glad.”—*John* viii. 56.

Introduction.—The whole conduct of Abraham upon the offering of Isaac (Gen. xxii.) is one continued comment upon these words, and is so regarded by such Fathers as SS. Chrysostom, Ambrose, and Tertullian. In Isaac, Abraham saw—

I. *The voluntary offering of Jesus Christ.*—The Son, at the will of the Father, offering Himself to die. Isaac's question and Abraham's answer. (Gen. xxii. 7, 8.) The ‘sword’ is God's justice; the ‘fire’ is His love. Isaac's obedience is the subordination of the Son to the Father. Isaac could have fled away and have escaped instead of being found. (Isa. liii. 7.)

II. *Mount Calvary the doleful place of suffering.*—(Gen. xxii. 4.)—‘The place afar off;’ Mount Moriah ‘The Lord will see.’ During His agony in the Garden the Lord looked upon this Mount, and He saw it afar off.

III. *Jesus Christ carrying His Cross.*—(Gen. xxii. 6.)—The Only-begotten, dearly beloved, most innocent and holiest Son. Isaac is ‘laughter.’ (Gen. xvii. 17.) Jesus Christ is the ‘laughter’ and joy of the whole earth. Isaac knew not what He carried, but Jesus Christ knew full well what He bore. Isaac was weak; Jesus Christ was strong. Isaac had the sympathy of his father; Jesus Christ the scorn of His enemies.

IV. *The crown of thorns.*—He saw Jesus Christ crowned with thorns, in the figure of the ram (Gen. xxii. 13), the very thicket or bramble was the same plant as that which furnished the crown of thorns.

V. *The Saviour Crucified.*—(Gen. xxii. 9.)—Isaac on the altar; Jesus on the Cross. It was a great obedience of Isaac to be bound; a greater of Jesus Christ to be nailed to the Cross. In all things, in the cruelty of soldiers, the jeers of the Jews, in desolation, thirst, and wounds, Jesus Christ was before Isaac.

VI. *The Son of God dying and immolated.*—(Gen. xxii. 13.) Isaac represented Jesus Christ's divine nature; the ram His human nature.

VII. *The Lord of Life rising from the dead.*—(Gen. xxii. 12.)—Why say (v. 3) ‘I and the lad?’ Because (Heb. xi. 19).

Epilogue.—Fly from Abraham to Jesus Christ, and ascend Moriah with Him.

SERMON 253.

THE TRUE SAMARITAN.—(*Holy Gospel*, Ser. IX.)

“Say we not well that Thou art a Samaritan?”—*John* viii. 48.

Introduction.—Yes, O Jews, you say so rightly (*Luke* x. 33-36), for Jesus Christ is the true Samaritan. (1 *Peter* ii. 24; *Isa.* liii. 5.) The Jews thought that He suffered for His own sins, and not for theirs and ours. Why should Jesus Christ have suffered so much as to become this Samaritan of souls?

I. *In respect of God the Father.*—1) Sin is so great an evil that it demanded a great expiation. The life of all flesh is the blood (*Lev.* xvii. 14): shedding of blood needful (*Heb.* ix. 22); but of holy and pure blood. As God’s temporal anger was assuaged when Jonah was thrown into the sea (*Jonah* i. 12), so was the anger and justice of God satisfied when Jesus Christ was cast into the bitter sea of this world’s sin. (*Isa.* lvii. 20.) 2) To stay the course of sin. As the King of Moab slew his son to stay the Israelites from their slaughter (2 *Kings* iii. 27), God slays His Son; that men seeing His bitter death might cease to war against Him by their sin.

II. *In respect of God the Son.*—That He might offer a fitting and worthy reward for His grace and glory, and for our own. Personal merit was as much a part of the atonement as satisfaction for sin. The Rock was smitten before the water flowed. (*Exod.* xvii. 6.) The Saviour was pierced ere the merit was gained. David slew Goliath ere he claimed the daughter of the king. So (2 *Tim.* ii. 5). Hence the question (*Luke* xxiv. 26).

III. *In respect of the Devil.*—Satan could only be so confounded and overcome by the suffering and death of one stronger than himself. If the devil was Zeuxis, the Lord was Parrhasius, who surpassed him; the former painted so as to deceive birds, the latter so as to deceive men. (See *Class. Dict.*, Zeuxis.)

IV. *In respect of man.*—1) As the Second Adam of our race, as the fount of being, restoration through the tree, etc. 2) As the Pattern Man, teaching how sin and sorrow can be subdued.

Epilogue.—Seek to make the Lord the Samaritan of your souls.

SERMON 254.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. X.)

Which of you convinceth Me of sin . . . so passed by."—*John* viii.
46 to end.

Introduction.—At this season the bees begin to fly around the flowers, and to form their honey; we should fly with care around the flowers of this day's Gospel, and extract its sweet lessons, if we desire to eat our Easter honey with Jesus Christ. (*Luke* xxiv. 42.) From this Holy Gospel we learn that—

I. *Sins are to be hated.*—We learn that Jesus Christ took our nature upon Him, with all its needs and troubles, hunger and thirst, cold, sorrow, etc.; that He rejected sin alone—poverty and death He received, but not sin. 1) The Lord proved His innocence before His Passion, that an unspotted offering might be known in the world. We ought also to purify ourselves before approaching the Table of the Lord, as Joseph prepared himself for the presence of Pharaoh. (*Gen.* xli. 14.) 2) We flee, alas, from sorrow, pain, and need, but not from sin; acting in a way which is the opposite of the Lord.

II. *The detractions of the world are to be despised.*—The calumnies of the world are to be utterly despised by us. To all reproach and abuse the Lord—1) turned a deaf ear; 2) did not retort; 3) never ceased to go on with His teachings and miracles.

III. *Vainglory is to be shunned.*—"I seek not Mine own glory." 1) The glory of men is nothing with God; for—*a*) it is not solid, but unreal; *b*) it soon vanishes and ends in contempt; *c*) it shows man to be destitute of grace; *d*) wanting in virtue; *e*) is false, often praising what is worthy of censure. 2) The Father glorifies those who seek not their own glory before His Holy Angels. 3) Not seeking our glory, we become like the Son of God.

IV. *The Word of God is to be kept.*—1) Retained in the mind; 2) fulfilled in deed (*Heb.* ii. 1-4); punishments under the law (*Exod.* xxxii. 27; *Num.* xxv. 8; xv. 32-36).

V. *All untruth is to be avoided.*—Especially in things spiritual. Such—1) excuse their sins; 2) deny that they are sinners; 3) accuse themselves thoughtlessly of sins they have not committed.

SERMON 255.

THE WORKER AND HIS WORK.—(*Epistle*, Ser. I.)

“Made Himself of no reputation . . . even the death of the Cross.”—

Phil. ii. 7, 8.

Introduction.—The humility, glory, and exaltation of our Blessed Lord are blended together in this Epistle, to teach us—1) That worldly sorrow and humiliation end in joy and glory. 2) That worldly prosperity is to be tempered with the thought of adversity. 3) That tribulation is a road leading to heavenly glory. We will now consider the fourfold humiliation of Jesus Christ: which arose from—

I. *His great loss: a taking off.*—He made Himself of no reputation: ‘taking off or hiding the outward signs of glory, not changing His substance; not defiling His power. He took off an overpowering splendour, in order that, being divested of the greatness of His invisibility, He might render Himself visible to all. He placed His work before Himself. We ought to adapt ourselves to our several works in the world without murmuring and repining.

II. *His union with man: Putting on.*—‘Took upon Him the form of a servant, and was made in the likeness of men.’ He assumed mortality and suffering, like other men who are subject to them. He could have taken an immortal human nature like Adam had before he fell. He willed not to do this, for. (Heb. ii. 17.) ‘Likeness of men,’ not of angels, who need not: not of demons, who rise not; not ‘of man,’ for the first man was sinless, but ‘of men;’ so to immerse Himself in the sorrows of humanity as to deceive the devil by His condescension. (1 Cor. ii. 8.) We ought to prepare ourselves for different works.

III. *His uniformity of love: Discipline.*—‘Found in fashion as a man.’ Submitting to the lowly conditions of infancy, childhood, hunger, thirst. (Matt. xi. 19.) We ought to esteem nothing to be above our work or endurance.

IV. *His deep humility of obedience: Work.*—‘Humbled Himself; obedient to death.’ He sat in the lowest place. (Luke xiv. 10.) Lucifer took the highest seat (Isa. xiv. 16), and for him. (John xii. 31.) We ought to sacrifice ourselves for our work.

Epilogue.—We have all of us our work to do; which requires self-sacrifice, humility, toil, or patience.

SERMON 256.

THE SPIRITUAL CROSS.—(*Epistle*, Ser. II.)

“Obedient unto death, even the death of the Cross.”—*Phil.* ii 8.

Introduction.—The perfection of our Blessed Lord was seen in His birth, and in His every subsequent act and word. The sinless Saviour was and is the perfect God. Yet this perfection shines out resplendently in the Cross; which also includes the crosses sustained by those perfect ones whom the Heavenly Father ordains both to suffer and be glorified after the manner and degree in which each one of them can be likened to His Only-begotten Son. (Luke vi. 40.) Of this Spiritual Cross we note, its—

I. *Depth.*—Which is filial fear, such as the friends of God ever have who seek in all things to follow the will of God, and who are fearful lest in anything they should fall short of it. The depth of this Spiritual Cross may well inspire a filial fear; since it penetrates to His inscrutable and infinite wisdom. A holy solicitude is a mark of God's true sons; who ever fear lest they be unworthy of this sonship.

II. *Height.*—The true hope of eternal happiness, being founded upon that faith which worketh by love; upon the humble soil of a truly resigned soul, which offers itself as a most acceptable sacrifice to God. (Rom. v. 5.) No limit, save the Throne of God to the height of Christian hope.

III. *Breadth.*—The love which loves God with all the heart, soul, and strength; which loves itself in God and others on account of this love to God. (Eph. iv. 3.) Seeking to profit all; offend none; and to avoid all scandal and falling away. The love of the suffering Saviour was most expansive.

IV. *Length.*—The interminable eternity of God. These perfect crossbearers are prepared from the heart to suffer whatever God permits to befall them, not in time alone but in eternity; it is their highest satisfaction that God is pleased to work and do with them as He wills.

Epilogue.—We must all—1) bear; 2) be conformed to; 3) love this Cross.

SERMON 257.

THE FINISHED WORK.—(*Holy Gospel*, Ser. I.)

“Jesus, when He had cried again with a loud voice, yielded up the Ghost.”—
Matt. xxvii. 50.

Introduction.—John (xix. 30) tells us what the Lord uttered in this cry. He said, ‘It is finished.’ All the Father’s work was now accomplished; the last act had been performed; the last penalty had been paid. Henceforth sorrow and humiliation were with Him ended for ever. He had now—

I. *Paid the penalty of Adam’s sin.*—All the debt due from the sin of Adam was now paid by Him. 1) Adam sinned through pride; the Saviour humbled Himself to the Cross. 2) Disobedience was met by obedience. 3) Excusing by silence. 4) Paradise by Gethsemane. 5) The tree of life by the Cross. 6) Sweet fruit by vinegar and gall. 7) The betrayal of all men, by being betrayed by men, by women, by old, by young, by princes, by priests, by bond, by free, by Jews, and by heathen; who cried ‘Crucify Him, Crucify Him.’

II. *Fulfilled the Old Testament.*—The Old Testament, with its various persons, acts, signs, sacrifices, prefigured the Passion of Jesus Christ. Abel, the Rainbow, Isaac, Joseph, the Paschal Lamb; Red Heifer; Burning Bush; Brazen Serpent; Samson, etc.; were all types of which He was the antitype.

III. *Fulfilled the sacrifices of the Lord.*—(*Heb.* ix. 11-15.)—Upon the Altar of the Cross were finished all the sacrifices of the old Law, which were consummated in one.

IV. *Paid the price of our Redemption.*—We had offended God in all our members, senses, and possessions. (*Isa.* i. 6.) So Jesus Christ suffered in all His senses; on the Cross in the blasphemies, mockings, vinegar and hyssop, etc., and in His poverty. Thus did He atone for man.

Epilogue.—We must enter into this work. 1) Apply it sacramentally; 2) receive it faithfully; 3) live up to it in our daily life and practice.

SERMON 258.

THE GRACES OF THE PASSION.—(*Holy Gospel*, Ser. II.

“Jesus, when He had cried again with a loud voice, yielded up the Ghost.”—
Matt. xxvii. 50.

Introduction.—Jesus Christ conferred an immense benefit upon us, when by His teaching He enlightened our darkened understandings. We were not only blind, but lame and weak, and therefore He gave us a staff to support and strengthen our feeble steps. This staff is His holy example. Wholly unlike that of the Scribes and Pharisees (*Matt.* xxiii. 4), He commanded men to sit down in the lowest place, whilst He reclined on the degraded Cross. The Cross of Jesus Christ teaches us—

I. *Humility.*—(*Phil.* ii. 7-9; *Heb.* ii. 9.) He endured the utmost of every indignity; even to a crucifixion with thieves; and yet He was—1) King of kings; 2) Son of God; 3) pure and holy. (*Heb.* vii. 26.) We are so weak and fallen, that in a good cause we can but suffer little additional degradation. Shall we be afraid of losing dignity when the Lord for our sakes so humbled Himself?

II. *Obedience.*—‘He suffered because He willed it.’ (*John* x. 18.) Like Isaac before Him, He carried the wood upon which He was to be offered! He obeyed—1) in great things; 2) in small things; 3) promptly; 4) constantly; 5) universally. How often are we disobedient in small things against God.

III. *Patience.*—Patience was the bridal robe of His Passion, which He never for a moment put off. He submitted in silence to the wonder of Pilate. (*Matt.* xxvii. 14.) Some will bear blows but not reproaches; others reproaches but not blows. Jesus Christ endured every kind of mocking and suffering with perfect patience. We must not choose what we will bear.

IV. *Love of enemies.*—He healed the ear of Malchus, and prayed for His murderers. (*Luke* xxiii. 34.) No thought of hate ever lurked in Him.

V. *Contempt of the world.*—Of its glory, riches, terrors. Utterly unworldly.

Epilogue.—Seek to imprint upon the soul these graces of the Passion.

SERMON 259.

JUDAS.—(*Holy Gospel*, Ser. III.)

“Then Judas, which had betrayed Him . . . hanged himself.”—
Matt. xxvii. 3-6.

Introduction.—The sin of Judas is rightly held up to execration for all time; it was a vile and wretched act of treachery; base, degrading, and disgusting. Yet Judas not an utterly bad man; not immoral; a follower and an Apostle of the Lord. Many a worse, more brutal man than he; yet no man ever did a baser deed. Unloving, many more so; weak, many as weak; covetous, thousands more grasping. Whence then his great and fearful fall?

I. *He did not weigh his crime.*—Smitten with remorse when too late—only when he saw the sad consequences of his act. The blood-shedding of Jesus Christ awoke his conscience. So S. Peter awoke to his denial, when the cock crew, and the Lord turned and looked upon him. So David, when Nathan said ‘Thou art the man.’ So Nebuchadnezzar, when he lifted up his eyes to heaven. (Dan. iv. 34.) ‘Think before you act. Weigh well the consequences of sin.’

II. *More careful for riches than for his soul.*—He sold himself for filthy lucre. So Ahithophel ‘put his house in order.’ (2 Sam. xvii. 23.) So the rich man ‘pulls down barns.’ (Luke xii. 18-20.) So Dives; luxury in life; hell in death. (Luke xvi. 25.) Value the soul above all things.

III. *He was caught in his own toils.*—Punishment for sin often agrees with the offence. Case of Absalom. (2 Sam. xviii. 14.) 1) Smitten with three darts, he had injured—a) the heart of the king; b) that of two hundred elders; and, c) that of all Israel. 2) Ten young men slew him in the oak tree who had abused his father’s ten concubines. 3) Pillar in life; pillar of stones in death. 4) Stubborn son to be stoned to death (Deut. xxi. 21); stones laid upon Absalom’s grave. So with Agag, whose sword made many childless.

IV. *He repented too late.*—The Magdalene, her better life and ointment. Thief breathed on the Cross a prayer. Too late for Judas; the door of mercy closed.

Epilogue.—A weak, indifferent man often, like Judas, led on by want of thought to destruction both of body and soul.

SERMON 260.**THE PASSION OF JESUS CHRIST.—(Holy Gospel,
Ser. IV.)**

“Jesus, when He had cried again with a loud voice, yielded up the Ghost.”—
Matt. xxvii. 50.

Introduction.—The Lord called His Passion a baptism (Luke xii. 50), and a cup (Matt. xxvi. 39), a sprinkling with blood, and a bitter drinking. The Passion included many fountains of suffering both outward and inward, amongst which we note : of Jesus Christ—

I. *His Love.*—This impelled Him to suffer. Love—1) towards God, Whose honour was so defiled; 2) towards man, for whose salvation He so thirsted. His love was a fountain of suffering to His loving soul; a love, in fact, thrown back upon Himself.

II. *The purity of His grief.*—No consolation in His grief. The meat-offering was to have neither leaven nor honey, nothing to soften and sweeten it. (Lev. ii. 11.) He suffered alone. (Isa. lxiii. 3; Matt. xxvii. 46.) His divine nature fled like the scape-goat into the wilderness. (Lev. xvi. 22).

III. *The sensitive nature of His Holy Body.*—Born without sin; not blunted by any crime; the human nature of the Lord was most highly organised, and therefore capable of the acutest suffering.

IV. *The continuation and variety of His torments.*—Continued through eighteen hours, from the agony in the garden till the death upon the Cross. Amongst the torments were the binding, scourging, crowning with thorns; bearing the Cross; the Crucifixion itself.

V. *The anticipation of His coming suffering.*—It weighed down His entire life: (Matt. xx. 22, 18; xvi. 24; Luke xii. 50; xvii. 25.) Anticipation is oftentimes harder than the reality.

VI. *His clear knowledge of the burden of sin.*—He felt and knew how dire the work of sin was; the very weight of sin, its extent, its enormity; its rebellion against God was a crushing burden.

VII. *The cruelty of the Jews.*—His own countrymen so cruel towards Him. Hence His tears over Jerusalem.

VIII. *The base ingratitude of man.*—Man often scorns and treats all this sacrifice and love with infinite contempt.

Epiloguc.—Add not, by one thought, to this load of sorrow.

SERMON 261.

JERUSALEM.—(*Holy Gospel*, Ser. V.)“Golgotha.”—*Matt.* xvii. 23.

Introduction.—There, just outside the city of Jerusalem, was the Lord crucified. Jerusalem the loved, the cruel, the hoped for, and the feared place of every Jew. Why did the Lord elect Jerusalem to be His place of suffering?

I. *In fulfilment of Type.*—There, were offered all those offerings which were types of the Passion of the Lord; especially the Paschal Lamb, which was slain and eaten in Jerusalem only. There, on that very spot, Mount Moriah, Abraham was prepared to immolate his son Isaac; by which offering the sacrifice of Jesus Christ was wonderfully set forth. The Crucifixion in Jerusalem shows the true sacrifice offered by the Saviour. (*Heb.* ix. 11, 12, 24.) Are we offering ourselves a living sacrifice to Jesus Christ?

II. *In fulfilment of Prophecy.*—(*Luke* xiii. 33; *Matt.* xxiii. 35.)—In all things Jesus Christ was so careful to fulfil the prophecies concerning Him, that there might be no doubt that He was the true Messiah. Is there no lurking doubt of unbelief in the soul?

III. *To spread abroad this mystery of the Faith.*—Jerusalem was almost in the centre of the known world of that time. Being on the confines of Europe, Asia, Africa, by the Mediterranean Sea the news would soon pass westward. The triumph of the Cross was in fact soon proclaimed over the whole world. Has it reached our inmost ears?

IV. *To endure the greatest ignominy.*—The Lord was crucified in so celebrated a place that the shame and ignominy of the Cross might be patent to all. The Transfiguration was accomplished in a remote and lonely place. We ought to hide any merit or glory we may have, and only show our lowliness and shame.

V. *To relieve the greatest need.*—Jerusalem was a city most rich, corrupt, and full of wickedness and bloodshed; in it, therefore, the Lord poured out His healing blood. So now He receives the greatest sinners.

Epilogue.—Enter into this Crucifixion, and then shall Jerusalem become a vision of peace to your souls.

SERMON 262.

THE SCOURGING.—(*Holy Gospel*, Ser. VI.)

“When he had scourged Jesus, he delivered Him to be crucified.”—*Matt.* xxvii. 26.

Introduction.—(*Isa.* 1. 6.)—So was this prophecy fulfilled. The dear Lord was tied to a pillar; His sacred back was bruised with a scourge of twigs, or cords, or fine iron chain. This scourging—1) was very severe. 2) Cowardly, weakened as He had been by the agony in the garden. 3) Cruel, a wanton torture wholly undeserved. Let us note—

The scourging of the righteous.—All the powers of evil scourged Jesus in the persons of Pilate and of the soldiers. Pilate represents the devil, the scourger of the universe, who in the persons of the messengers scourged Job by the Sabæans: by the fire of God; by the Chaldeans: and by the wind. Job ‘rent his mantle’ (*Job* i. 20), and resigned himself to suffer the worst. Harder scourged than Job or any other righteous man was Jesus Christ; for in His Passion (*Jer* l. 23) Satan struck Him so hard that His own weapon perished under his use,

II. *The binding by paternal laws.*—It was the Father’s will that the Son should be scourged. S. Peter was rebuked for suggesting an escape. (*Matt.* xvi. 21-24.) The patience of the Lord was wounded when Malchus was smitten in his ear. (*Matt.* xxvi. 52.) Judas, who betrayed Him, He called friend. (*Matt.* xxvi. 50.) (*Gen.* xxii. 9.) God the Father bound the Son not with the cords of weakness, but of love, lest He should refuse the offered cup of passion. (*Ps.* lxxiii. 23.) So should all Christians learn a deep lesson of submission.

III. *The manifold punishment of sinners.*—The number of the scourgers of Jesus Christ, equal in a certain degree the number of the stripes of sinners. He suffered the punishment which was due to guilt; which belonged to all sinners and to a guilty world. (*Ps.* xxxii. 10.) Stripes were to be according to the fault. (*Deut.* xxv. 2.) With us even, punishment is the measure of sin; with Him it was a measure of mercy.

IV. *The lovingkindness of the Lord.*—From the rock, or back of the Lord bruised by stripes, the oil of our medicine has flowed forth. (*Isa.* liii. 5.)

Epilogue.—Let all sorrowing souls take hope and comfort from the scourging.

SERMON 263.

THE PIERCED SIDE.—(*Holy Gospel*, Ser. VII.)

“Jesus yielded up the ghost.”—*Matt.* xxvii. 50.

Introduction.—When His Spirit had departed from His Body for a season, then one of the soldiers with a spear pierced His side. (S. John xix. 34.) Side pierced in prophecy, in type, and in Sacrament. 1) Prophecy. (*Zech.* xii. 10.) 2) Type. (*Gen.* xlix. 6.) ‘Man’ is Jesus Christ; the ‘wall,’ His pierced side. Simeon the ancestor of the Pharisees; Levi of the Priests, who conspired against Him; the ‘wall’ is the side of Jesus Christ pierced with a spear. 3) Sacrament or Mystery. Body of Jesus Christ an ark; the dove, or soul, flies into it. The pierced side sets forth—

I. *Jesus Christ as our true and only refuge.*—‘Other refuge have I none.’ (*Gen.* viii. 8, 9.) Waters of the Flood were all around; waters that make me—1) weak and needy; seeking strength. 2) Uncertain; looking for a guide. 3) Wearied; yearning after quiet and rest. Come then to the wounded side of Jesus Christ.

II. *Jesus Christ as our loving friend.*—Not enough that His whole Body be reddened by the scourging, nor were the blood-shedding by the crown of thorns and by the nails, sufficient; the heart-blood must be drawn to show His great love to us. His very life and inmost being must witness to His devotion to man.

III. *Jesus Christ our Redeemer and Regenerator.*—The pierced side shows the place of regeneration. The loving heart of Jesus Christ bore for us His travail and passion; it regenerates us by the Blood and water; which are typical of Baptism and Holy Eucharist. Looking at the wounded side I see a Sacramental, not a preaching Saviour. One who saves not by a theory, but by an act of infinite love.

IV. *Jesus Christ is our fellow sufferer.*—The spear pained Him not; it pained the hearts of those standing by the Cross. He permitted this, that we might suffer with Him. (*Col.* i. 24.) We enter into His suffering soul now, to find our glory and joy in Him by and by.

Epilogue.—Flee to and cling to Jesus Christ; let nothing come between Him and Thee; cry ‘My Lord and my God.’ This wounded side, ‘this is my rest for ever, here will I dwell, for I have a delight therein.’

SERMON 264.

THE PURPLE ROBE.—(*Holy Gospel*, Ser. VIII.)

“They put on Him a scarlet robe.”—*Matt.* xxvii. 28.

Introduction.—Jesus Christ declared Himself to be a king, therefore in mockery they clad Him in the regal purple. ‘They hated Him so, that they would have changed Him if they could; His skin by scourging; His garments by mockery; His estate crowning; His Name, by calling Him ‘the man;’ His family, by making Him a companion of thieves; His life, by putting Him to death. (Rupert.) The scarlet or purple robe of the text signifies—

I. *The sin of Adam.*—By sin, Adam spoiled the garment of grace and innocence, and he was then clad in skins, in which he was mocked by God. (*Gen.* iii. 21.) Jesus Christ had His white robe taken off, and was mocked in His kingly purple; a vestment like that of innocent Joseph dipped in the blood of the kid. So in token of the sin taken upon Himself was His garment changed. How often do we change the baptismal garment of purity that once covered our souls into the sin-stained garments of the ruddy vesture of the ungodly.

II. *The sin of the whole world.*—Purple or scarlet is a type of sin. (*Isa.* i. 18.) It is the colour—1) of impurity (*Rev.* xvii. 4.); 2) of blood associated with sin (*Heb.* ix. 22); 3) of the defilement of sin. Purple is a colour as hard to be washed out as sin is to be purged out by the tears of contrition.

III. *Our own sin.*—Sin mocks Jesus Christ. 1) By calling Him king in name and denying Him to be a king in deed. 2) By defiling others by contact, with it, leading them, too, to think lightly of Him. 3) By scorning both His power and love.

IV. *The path of blessedness.*—The purple colours taken from the fish at great depths of the sea, adorns a kingly person. We, like Jesus Christ, may one day be clothed in the purple of a royal state. To the martyrs the purple robe becomes a robe of glory.

Epilogue.—The Purple Robe is prophetic of present sin and sorrow; in a higher sense prophetic of everlasting glory and dominion.’

SERMON 265.

THE CLUSTER OF GRAPES.—(*Holy Gospel*, Ser. IX.)

“His blood be on us.”—*Matt.* xxvii. 25.

Introduction.—The value of the Precious Blood of Jesus Christ is beyond all price and beyond our understanding. In its effects it is a stream of pardon, mercy, grace, and healing; and was represented in type by the ‘cluster of grapes’ which the twelve spies cut from the brook of Eshcol (*Num.* xiii. 23), or ‘brook of a bunch of grapes.’ This most Precious Blood was—

I. *Very precious and abundant.*—The cluster of grapes was so full and heavy that it required two men with a staff laid upon them to bear it. The grapes of Palestine are large and rich in red juice, the vines having been imported from Cyprus. Such a cluster indicated the richness and fertility of the soil, and it pointed out in type the blood-shedding on Mount Calvary. The Christian should produce a cluster of good works.

II. *Cut off.*—The cluster was cut off from the parent vine as from a mother; from other clusters as from brothers. So Jesus Christ was ‘cut off.’ (*Isa.* liii. 8.) 1) From the Father, Who left Him for a time on the Cross. 2) From His mother. 3) From His disciples. Cut off, separated, by a hurried sentence. Cut off from brook Cedron, as the cluster from Eshcol. So ought the Christian to be ‘cut off’ from the world.

III. *Carried upon a staff.*—‘They bare it between two upon a staff.’ (*Num.* xiii. 23.) Jesus Christ was borne upon the Cross between two thieves. Some of the spies praised, whilst others disparaged the Land of Promise; so one thief blasphemed, and the other prayed to Jesus Christ. So the Jews who went before Him, still blaspheme Him; Christians who come after Him, love and know Him. We are placed midway between heaven and hell.

IV. *Pressed in a wine-press.*—Doubtless the ‘cluster of grapes’ was, after it had been viewed by Moses, pressed, in order to test the quality of the juice. So was Jesus Christ pressed in the wine-press of each succeeding blood-shedding. (*Isa.* lxiii. 3.) Our sins form the weight of the press. Every Christian is pressed under the weight of sin.

Epilogue.—Pray that the Precious Blood may be the wine of your souls; sustaining you here until you gain the heavenly kingdom.

SERMON 266.

JONAH A TYPE OF THE PASSION.—(*Holy Gospel,*
Ser. X.)

“Truly this was the Son of God.”—*Matt.* xxvii. 54

Introduction.—The Centurion was forced to exclaim thus from what he saw; we may say the same words more truly than he did, for we read not only the several records of what He suffered, but the types and prophecies of that suffering which He so perfectly fulfilled. The Lord Himself sought us to regard Jonah in His affliction as a type of His own most sacred Passion. (*Matt.* xii. 39, 40.) Jonah signifies ‘dove,’ the meekest and most innocent of birds; symbolical of Him upon Whom the dove descended at Baptism; and Who (1 Peter ii. 22, 23.) Jonah and Jesus Christ, both—

I. *Were sent into a wicked world.*—Jonah into Nineveh to convert it; Jesus Christ into the larger and more wicked city of this world, most full of sin to—1) Convert it by His preaching. 2) To help it by His miracles. 3) To save it by His death. Contrast the disobedience of Jonah with the perfect obedience and holiness of Jesus Christ. Lesson of obedience, and submission to the Will of God.

II. *Were condemned by lot.*—‘The lot fell upon Jonah.’ (*Jonah* i. 7.) It fell upon Jesus Christ also, whilst Barabbas escaped. God’s will was in both cases carried out. (*Heb.* x. 5-8.) God’s will in olden time was revealed by casting lots. Lesson of resignation. (*Prov.* xvi. 33.)

III. *Offered themselves to die.*—The seas leading to Nineveh and that of the world raged and stormed. Jonah said, ‘Take me up, and cast me forth into the sea’ (*Jonah* i. 12); which doing, the sailors protested their innocence. Jesus Christ was thrown into the sea of death. (*John* xviii. 8.) Pilate protesting his innocence. (*Matt.* xxvii. 24.) How much was Abel indebted to Sheba. (2 *Sam.* xx. 22.) Lesson of self-sacrifice.

IV. *Were delivered after three days.*—Jonah from the bowels of the whale; Jesus Christ from the bowels of the earth. Lesson of trust in God, Who delivers us all in due time.

Epilogue.—Obedience, submission, self-sacrifice, and faith, bring the Crucifixion home to us as a guide and rule of life.

SERMON 267.

RISEN WITH JESUS CHRIST.—(*The Festival of Easter*
Ser. I.)

“Risen with Christ.”—*Col.* iii. 1.

Introduction.—To-day was fulfilled the prophecy (Luke ii. 34) of Simeon: ‘Many bodies of the saints arose.’ (Matt. xxvi. 53; xxviii. 4.) The ‘keepers became as dead men.’ A ‘fall’ for the chief priests; leading them to add fraud to their former cruelty. (Matt. xxviii. 11-14.) So all things can be used for a ‘fall’ or ‘a rising again.’ A true rising, to rise with Jesus Christ; for His Resurrection was—

I. *True and real.*—(Luke xxiv. 36-44.) He rose in a real body, and He spake many times to His disciples. Samuel was but an apparition. (1 Sam. xxviii. 14.) There is no real resurrection whilst remaining in the tomb. ‘Lazarus, come forth.’ (John xi. 43.) No new life whilst abiding in the sepulchre by sin. Rise to the new life. 1) Moved by contrition. 2) Armed by holy resolutions of amendment. 3) Resolved wholly to love God, as Samson loved Delilah. (Judges xvi. 15.) Tell God all, and give to Him all the heart.

II. *Entire and perfect.*—Not a hand or foot, or even a hair left in the tomb. S. Peter was not to leave either sandals or garments in the prison. (Acts xii. 8.) No flock to be left in Egypt. (Exod. x. 26.) Magical books to be all burned. (Acts xix. 19.) Our 1)—desires; 2) association; 3) regrets, must not be suffered to remain in the old sepulchre of sin.

III. *Firm and lasting.*—(Rom. vi. 9.)—Lazarus, and the other two persons raised by the Lord, returned again to death. Balaam returned to his evil counsels at last. The waters of the Jordan flowed again after the priests’ feet had passed over. (Josh. iv. 18.) Perseverance crowns every work. Let your spiritual resurrection be abiding and lasting.

IV. *Glorious.*—In the image of the heavenly—1) impossible: not to be unduly affected by earthly change; 2) bright: when our good works shine before men; 3) agile: quiet in doing good; 4) subtle: overcoming all obstacles so as to gain heaven.

Epilogue.—The life of holiness is a life which is a foretaste of the eternal life of the blessed.

SERMON 268.

THE ETERNAL SPRING.—(*The Festival of Easter*,
Ser. II.)

“Now learn a parable of the fig-tree . . . be fulfilled.”—*Matt.* xxiv. 32, 33.

Introduction.—It was a general tradition of the early Church, that as our Blessed Lord rose from the dead upon the twenty-seventh day of March, so will the general resurrection take place in the early spring. He rose in the early morning, and in a garden; that every succeeding spring-time, with its lively sights, sounds, and odours, might remind us of His resurrection and of His last great summons to call the quick and dead. In the spring-time, all things—

I. *Germinate.*—Plants hidden under the winter snow, as if dead and buried, revive, rise up again, bud and flower. The seeds entrusted to the earth, the flowers cropped by the pruning hook, now grow, being warmed by the sun’s rays, and put forth their blooms. So will it be in the Resurrection. (*Isa.* lxvi. 14.) Now it is our time of winter; one seed after another is being cast into the ground; hereafter there will be an eternal spring, when such seed shall rise up to bear its proper fruit. (*1 Cor.* xv. 35-39.) As the plant springs from seed, so will our bodies be quickened from the dust, by the seed of immortality.

II. *Are transformed.*—In spring a great transformation takes place from deformity to beauty; from sadness to joy; from nakedness to a beautiful clothing. A like effect will be witnessed in the Resurrection. (*1 Cor.* xv. 42-45.) The body will be changed from a corruptible to an ‘incorruptible body;’ from one ignoble, to one glorious; from one weak, to one strong. Our bodies, like the trees, will develop from a naked stem and bare branches into leaves and flowers and fruits.

III. *Are in infinite variety.*—Great variety in flowers as to colour, odour, size, virtues, and beauty: so different bodies and different rewards for the elect. (*1 Cor.* xv. 39, 40.)

IV. *Give infinite delight.*—The senses are refreshed in the spring; sweet sounds and songs of birds; new odours, new fruits for the palace; places for recumbent shade. A shadow of the delights of the heavenly country with its eternal spring.

Epilogue.—All nature becomes one parable of grace.

SERMON 269.

THE ANGEL OF THE SEPULCHRE.—*The Festival of Easter. Ser. III.*)

“Entering into the sepulchre, they saw a young man, etc., etc.”—*Mark* xvi. 5, 6.

Introduction.—S. John mentions two angels; S. Luke states that they were standing; to which S. Chrysostom says that the angels were probably sitting, but that they stood up when the women entered in. SS. Matthew and Mark speak of one angel only; for S. Jerome says that the sepulchre mentioned by S. Mark was only a part of the wall near the tomb, and not the tomb itself. The two first Evangelists record one angel; since the angels are so alike; not denying thereby the presence of more than one. This herald of the Resurrection was—

I. *Sitting on the right side.*—The left hand signifies this present life, and the right hand the life eternal. (Greg.) Our Lord had passed from the present life of corruption to the endless life of incorruption; therefore the angel sat on the right hand. They who here embrace the life of the right hand will be placed at the right hand of the Judge in the life eternal beyond the grave.

II. *Clothed in a long white garment.*—Not of mortal wool, but of heavenly grace and glory. (Ps. civ. 2); for (Dan. xii. 3; Matt. xiii. 43.) This white garment signifies perfect holiness; typifies the purity and brightness of the Resurrection life. (Matt. xxviii. 3.) His face as lightning is His heavenly nature; the snow of his raiment the pure earthly nature. In Jesus Christ, and in His saints, heaven and earth, nature and grace, are joined into one.

III. *A young man.*—The Resurrection age is ever young; then strength is renewed like that of the eagle. Neither youth, age, nor infancy in it, but a joyous being for ever and ever. Divine grace, rising with Jesus Christ, makes the old young again, even now; gives so much strength, help, and comfort. They that wait on the Lord renew their strength.

IV. *Speaking to the women.*—1) Words of comfort: holy thoughts to holy souls. 2) Certifying the truth of the Resurrection: witness of a spirit. 3) Directing their future course; leading of the spirit.

Epilogue.—God ever sends an angel to those seeking this tomb.

SERMON 270.

THE EASTER TRIUMPH OF JESUS CHRIST.—*The Festival of Easter, Ser. IV.*)

“Death hath no more dominion over Him.”—*Rom. vi. 9.*

Introduction.—As faithful servants of a most loving Master, we are called upon to-day to rejoice in His Easter triumph. We entered with the Saviour into the sorrows of His Passion, and now we in heartfelt sympathy, joy with Him over His great victory and triumph. The Easter Triumph of Jesus Christ contains six particulars. It was a triumph in regard of—

I. *Death.*—Life and death fought in a wonderful conflict. The Leader of life is dead; living He rules; He conquered death by dying. He reigns not by resisting, but by suffering. (Isa liii. 7.) So does silence conquer slander; wisdom folly; patience anger, etc.

II. *Hell.*—He brake the gates of Hell asunder. (Ps. cvii. 16.) He thus liberated the friends of God. (Hosea xiii. 14.) As he who cuts out a piece of wood takes a portion and leaves the rest, So did the Saviour rescue the friends of God out of the pit (Zech. ix. 11), and leave His enemies. Alas, for those for whom the prison of hell is never open; who have no escape from sin and sorrow, either in this world or in the next.

III. *Our human nature.*—The Resurrection of the head is the resurrection of the members. (1 Cor. xv. 13.) Never was our nature so ennobled and exalted as on this day, when it received its pledge of immortality. [See Sermon VII. for Easter, No. 273.] As the reward is according to the desert with the same Judge; and as Jesus Christ was so awarded in body and soul for His service to God which He rendered as Son of Man, So will God also reward us both in body and soul at the Resurrection of the just, if we now live 1)—Holily, by the grace of God in purity of life. 2) Lovingly, clinging to Him with all our hearts.

IV. *Heaven.*—The heavenly Jerusalem was recovered for man; to which we ought now to tend, even as the Lord was a traveller to Emmaus. (Luke xxiv. 15.)

Epilogue.—Enter into this Easter Triumph by union with Jesus Christ.

SERMON 271.

THE GLORIOUS BODY.—(*The Festival of Easter*, Ser. V.)

“They have taken away the Lord out of the sepulchre.”—*John* xx. 2.

Introduction.—Yet no one had done so. The Lord, by His own inherent power, had risen from the tomb, and His body was henceforth to be subject to new conditions of life. (Rom. vi. 9.) His Resurrection body did not pass away into an angelic nature: it was a human body still, although no longer passible, but glorious. (Phil. iii. 21.) This change of body was a part of His resurrection gift to us. We note in the body of this glory, that it is—

I. *Subtle or interpenetrating*.—Keen, exquisite enough to pass through closed doors (*John* xx. 26), it could convey itself hither and thither without let or hindrance. Such a body is under entire subjection to the soul, and is wholly one with it. It is a spiritual body (1 Cor. xv. 44), interpenetrated with grace, as some vessels are with oil. A subtle body is ours now if the flesh—1) be subdued to the spirit; 2) be purified from carnal sin; 3) be under the discipline of a holy will.

II. *Agile or free*.—Following the higher teachings and leadings of the soul; so freed from the mud of this world's sin, that it is capable of ascending to the higher discipline and ministrations of life; of mounting up. (Isa. xl. 31.) It runs to obtain (1 Cor. ix. 24), and still makes greater efforts. (Phil. iii. 13.)

III. *Glorious, or shining*.—(1 Cor. xv. 41, 42; Matt. xiii. 43).—Not ever thus. (1 Cor. xv. 43.) The glory flows from the indwelling soul. (Ps. xlv. 13.) Abiding, not transitory. (James i. 11.) It represents a holy life, in which our light shines before men. (Matt. v. 16.) So living that (Acts iv. 13.)

IV. *Impassible, or changeless*.—(1 Cor. xv. 42).—All change implies suffering. It represents that state of the soul which rests upon the bosom of Jesus Christ; not unduly elated by prosperity, nor depressed by sorrow. Confident in the love of God. (Rom. viii. 38, 39.)

Epilogue.—With a body—1) in due subjection to the soul; 2) full of energy and purpose; 3) ready to do good works; 4) and resting upon the soul; a first-fruit of the Resurrection is given.

SERMON 272.

OUR THREE PASSEOVERS.—(*The Festival of Easter*,
Ser. VI.)

“Christ, our Passover, is sacrificed for us.”—1 Cor. v. 7.

Introduction.—Word ‘*pascha*,’ or ‘*passover*,’ signifies our ‘*passed over*,’ and hence our ‘*passage*,’ Jesus Christ is the cause of our passing over a spiritual Red Sea; for by His help we pass over many and very difficult places. Note three *passovers*.

I. *From sin to grace.*—Many fear this *passover* as—1) Not able to bear it. True; but (Matt. xix. 26). Chaos between the state of deadly sin and grace is the firmament which God alone can dissolve. (Isa. xliii. 25.) State of sin is the gate of hell; of grace, the gate of heaven. 2) It is death if ‘*passover*’ be not made, abiding then in the hand of enemy. 3) The *passover* is made through the enemy’s land. Sea signifies bitterness.

II. *From grace to grace.*—Through the desert of repentance; along a way full of dangers. There are few real penitents, but fewer still who do not in some sense repent after sin. (2 Pet. ii. 21, 22; John v. 14). Fear—1) Water failing: sinking under sorrow. 2) Loathing manna: losing taste for heavenly things. 3) War and conflict: the spiritual fight. (Eph. vi. 12). 4) The bites of the serpent; the persecuting and seductions of the worldly and crafty. Only two of those Israelites above twenty years of age entered the land of Canaan.

III. *From grace to glory.*—Over the torrent of death. This is much. For it—1) Is crossed alone; no friends with us then. 2) It strips us of all the clothings of life. (Job i. 21.) 3) Enemies, evil works, follow hard. (Rev. xiv. 13.) 4) It is crossed to an unknown region: wonder and expectation quicken fear. 5) It brings great weakness to the soul. Jordan, the river of death, leading to life eternal.

Epilogue.—Three things are needful for these three ‘*passovers*’ or ‘*passages*’—1) A reverent submission to the Cross of Jesus Christ; the cross of penitence is the bridge of souls. 2) An Easter feeding upon the Body of the Lord in joy and holiness. 3) A worthy Communion at the time of death. (Ps. xxiii. 4.)

SERMON 273.

RESURRECTION FIRST-FRUIT.—(*The Festival of Easter, Ser. VII.*)

“Christ is risen from the dead, and become the firstfruits of them that slept.”

—1 Cor. xv. 20.

Introduction.—A new instauration or epoch in the history of our race was inaugurated to-day, in which it reaped by the rising from the dead of the Lord Jesus Christ, the firstfruits of a most sublime harvest of immortality and glory. The Resurrection was the firstfruits of the dead in point of—

I. *Time.*—(Col. i. 18.)—‘Firstborn from the dead, that He might have the pre-eminence.’ The Lord raised the daughter of Jairus; the son of widow of Nain; and Lazarus: yet they were not the firstfruits of the Resurrection, for all three were soon to die. (Matt. xxvii. 52, 53) refers to a time after the Resurrection, even if we grant that the “bodies of the saints” fell not again under the power of death. So the resurrection of the first dead and the last shall be equally referred to Him, Who is the firstfruits. God is in all things true and just in His dealings with us.

II. *Dignity.*—He excelled in dignity, excellence, and perfection all who had risen before Himself. He is both God and Man; the others were only men. The firstfruits indicate that which is most excellent of the kind hereafter to follow. In the Passion His divine nature did not suffer; in the Resurrection His divine nature did not rise, for it could never die; yet His divine nature was ever with Him. Note our own future dignity when we shall rise by, to, and with Jesus Christ.

III. *Causality.*—Jesus Christ is the cause of the Resurrection of all men. 1) Efficient cause (John v. 28, 29; 1 Thess. iv. 16.) 2) Formal cause: He showed by His example what we all through Him shall do one day.

Epilogue.—As He was the firstfruits of the dead, so we being dead in sin, should become a firstfruits of grace.

SERMON 274.

THE FOURFOLD RESURRECTION.—(*The Festival of Easter, Ser. VIII.*)

“God hath both raised up the Lord, and will also raise us up by His own power.”—1 Cor. vi. 14.

Introduction.—Our Blessed Lord’s Resurrection was not only a type and an earnest of our future resurrection in the flesh, but also of our present resurrection through the spirit. Holy Scripture treats of four resurrections.

I. *The resurrection from sin.*—A first and imperfect resurrection; in which the soul, by a worthy repentance rising from the death of mortal sin (Eph. v. 14; Rom. iv. 25), attains unto the life of grace and holiness. Type, Elijah under the juniper tree. (1 Kings xix. 4-8). Worn and weary, yet arose to a new purpose, with a new energy of life.

II. *The resurrection from this mortal life.*—A first and perfect resurrection, in which the soul lives in grace separated from the body. A state of safety, happiness, and immortality. (Rev. xx. 6; Rev. xiv. 13.) 1) No doubt of final state; 2) no temptation; 3) no lapse.

III. *The resurrection of the wicked in the body.*—A second and imperfect resurrection. (Dan. xii. 2; Ps. i. 5.) ‘As sheep laid in the grave, death shall feed upon them.’ (Ps. xlix. 14.) Full of—1) pain; 2) horror; 3) remorse.

IV. *The resurrection of the righteous in the body.*—A second and perfect resurrection; in which the bodies of the saints shall rise to immortality and impassibility, attaining to that ineffable glory which eye hath not seen and ear hath not heard (Dan. xii. 3); attaining that glorious resurrection state of which the Lord’s risen Body was a type. [See Ser. 271.]

Epiloguc.—In both cases the first resurrection leads to the second. The beginnings of eternal glory must be laid in time. We must live now as we hope that we shall live hereafter.

SERMON 275.

THE REMEMBRANCE OF THE RESURRECTION.—
(*The Festival of Easter*, Ser. IX.)

“Remember that Jesus Christ was raised from the dead.”—2 *Tim.* ii. 8.

Introduction.—From the first days of the Gospel until now has the Church, with loving and reverent joy, delighted to commemorate the Resurrection of her Lord. For this cause she changed her day of worship from the seventh to the first day of the week: since it has made ‘an Easter Day in every week.’ The remembrance of the Resurrection is to be cherished and maintained because it contains—

I. *A Pledge.*—It assures the faithful of their own resurrection to eternal life; for He who raised the dead will also raise the members; and they who were like Jesus Christ in the ignominy of His Passion, shall be made like unto Him in the glory of His Resurrection. (1 *Cor.* vi. 14; 2 *Cor.* iv. 14; *Rom.* vi. 5.) This pledge—1) Lightens sorrow. 2) Gives strength against sin. 3) Ennobles life, which is a seed-time to the harvest of the Lord. It assures the wicked also of a final rising again, of a dread account; and hence it infuses a wholesome fear.

II. *A Consolation.*—Any great change of state brings a sadness with it: old habits are broken through; old ties snap asunder; old associations are vanished. So there is ever a certain fear and dread in death. The remembrance of the Resurrection is our consolation under this fear and dread. Death is a putting off of the garments of sackcloth, humility, and sorrow for the purple robe of dominion and glory. Death is the gate to light and immortality. We will not dread that sleep from which God will surely awaken us. (1 *Thess.* iii. 13, 14.) This memory takes death and—1) disarms it of its terrors; 2) consecrates it as the call of God; 3) gives to it the form of a friend.

III. *An Instruction.*—This remembrance teaches us what our life should be; how we now should rise with Jesus Christ. [See Sermon I. for this Festival, No. 267.]

Epilogue.—Make the Resurrection so to appeal to the heart.

SERMON 276.

NOT HERE.—(*The Festival of Easter, Ser. X.*)“He is risen: He is not here.”—*Mark xvi. 6.*

Introduction.—‘Not here:’ of course not: Jesus Christ has risen from the grave: from this lowly state of sorrow and suffering. He is beyond toil, weariness, thirst, hunger, contradiction, contumely, and death. He is ‘not here’ in this sepulchre, for ‘He is alive for evermore,’ and the living do not tarry with the dead. He once carried our sins and sorrows, but He laid them down in the grave with the linen clothes; henceforth other and brighter dwellings are to be His. The repentant sinner, risen in soul, seeks a new dwelling-place, and escapes from his old sepulchre of sin: for such a sepulchre is a place of—

I. *Sad association.*—It is surrounded with the memory of many a sad and bitter sin. The old life is to be put by; a new life with new hopes and purposes is to be entered upon. (Gen. iii. 8.) Adam and Eve disbelieving in God’s omnipotence, and unrepentant, sought shelter in their old sepulchre; under the forbidden tree. Had they flown to the ‘Tree of Life’ they would have lived for ever. O risen sinner, avoid thy old associations—thy former haunts of temptation and sin.

II. *Degradation.*—The body is laid low in the tomb; is screwed down in a coffin: is bound in grave-clothes. A sad state of humiliation for that which was once so strong, noble and mighty. This place of humiliation must at length be left. (John xi. 43.) ‘Lazarus come forth:’ and he ‘came forth,’ for he was once more to be alive, with new purposes, etc.

III. *Unfitness.*—It was not fit for the living to tarry among the dead. No fellowship between light and darkness; no concord between Jesus Christ and Belial. There is no room for work or energy in the birth, for it is—1) dark: 2) confined: 3) depressing. The risen soul longs to escape into the free bracing air of divine grace, and to feel the shining of the Sun of Righteousness, warming and refreshing the soul.

Epilogue.—The risen soul leaves the sepulchre of sin to rise with Jesus Christ, to the dwelling-place of holiness.

SERMON 277.

THE ROLLED STONE.—(*The Festival of Easter, Ser. XI.*)

“When they looked, they saw that the stone was rolled away, for it was very great.”—*Mark xvi. 4.*

Introduction.—The ‘young man clothed in a long white garment’ was an angel come from heaven to render this resurrection service to the Lord. (Matt. xxviii. 2.) An angel ministered to the Lord at His temptation, His agony in the Garden; and now an angel assisted at the Resurrection. The angelic presence at this season was for—

I. *A witness.*—He, the heavenly messenger, testified that ‘He is not here: He is risen;’ he used the testimony of the empty sepulchre to confirm his words. All great and sublime truths are witnesses to the soul by God’s messengers; if not in a bodily form, at least by divine inspirations. The angels of God are ever ascending and descending upon the ladder of man’s soul. The teaching of the Spirit is the direct ministration of God’s servants to the heart.

II. *A preparation.*—The celestial face, the shining garments, prepared the three Maries for the sight of the glorious resurrection body of the Lord. ‘Countenance like lightning; raiment white as snow.’ (Matt. xxviii. 3.) God ever prepares His servants for whatsoever may happen. He intends this life to prepare us for a life of glory by and by. Sin and Satan take the soul all unprepared, and so gain their victory by a sudden assault.

III. *A Pledge.*—A pledge was given by this angelic presence of a new peace which was now established between heaven and earth. Henceforth a new and sweet communion was to be opened. The Passion had opened for ever the door of the kingdom of heaven, so that we can have access to it now.

IV. *A help.*—The Maries doubted about the stone: so large and heavy, they could not move it. God helped them, as He ever helps those who seek to go onwards in the path of duty.

Epilogue.—An angel is ever by holy places, thoughts, words, and works: leading us upwards to higher gifts.

SERMON 278.

SOME LESSONS OF THE SEPULCHRE.—(*The Festival of Easter, Ser. XII.*)

“Behold the place where they laid Him.”—*Mark xvi. 6.*

Introduction.—Even the lowlier circumstances of this glorious Resurrection are full of interest and instruction. If we would have the voice of joy and gladness in the tabernacles of our souls to-day (Ps. cxviii. 15), we must seek to imitate those who rejoiced in the personal knowledge of their Risen Saviour. We must come to the sepulchre; and bring—

I. *Sweet spices or offerings.*—(Matt. xvi. 1.)—Or ointments to anoint the body of the Lord. The ointment—1) Of contrition for past sin. 2) Of devotion, to anoint the Lord’s head. 3) Of piety, to anoint His spiritual feet, the poor and lowly. Contrition, devotion and piety, or compassion and love, form a fitting anointing to the spiritual or mystical body of the Lord.

II. *An early service.*—‘At the rising of the sun’ (Mark xvi. 2), ‘very early in the morning, while it was yet dark.’ (John xx. 1.) Not waste the precious hours of the day in idleness upon the couch. (Ps. v. 3; cxxx. 6.) We must serve God with a mind—1) fresh; 2) ready; 3) pure. Not worn out and contaminated with a day’s toil. Serve Him in the morning of life; in the spring-tide of nascent affections, hopes, desires, and energies. (Eccles. xii. 1.)

III. *A resolute will.*—Ever ‘a great stone’ in the way of our spiritual resurrection; some great stumbling-block in the way of salvation; some habit of sin that must be moved away. (John xi. 39.) God sends the angel of His grace to do this for us; perfecting His strength in our weakness. God rolls away this stone by affording us—1) help; 2) hope; 3) comfort.

IV. *A ready change of heart.*—(Matt. xxviii. 7.)—They went to Galilee to meet the Lord; passing over from death to life; from shame to glory; from sin to grace. [See Sermon 272.]

Epilogue.—We must, with the holy women, follow our Risen Lord.

SERMON 279.

THE VICTORY OF FAITH.—(*Epistle*, Ser. I.)

“This is the victory that overcometh the world, even our faith.”—1 *John* v. 4.

Introduction.—The Epistle of to-day speaks of the spiritual resurrection of our souls by a faith which must be—1) simple: accepting all revealed truth. 2) Living: bringing forth its proper fruits. (*James* ii. 5.) 3) Victorious: triumphing over all the attacks of Satan. This simple, loving, victorious faith gains four great victories—

I. *Over the power of things temporal.*—(*Heb.* xi. 24-27.)—The case of Moses. It brings the heavenly kingdom and its treasures so nigh to us, that the eternal future altogether swallows up the transitory and imperfect present.

II. *Over the power of adversity.*—Thus martyrs and confessors rejoiced by faith in all their sufferings. Adversity has no real power to harm. Faith teaches by Whom and for what purpose all trouble is sent. (*Matt.* xiv. 31.)

III. *Over all doubt.*—It leads us not only to believe God to be true in all His words and attributes, but to believe *in* God, by loving Him. It casts out doubt, by leading the mind to a higher knowledge than the natural understanding can gain. (*Isa.* xxviii. 16.)

IV. *Over all obstacles.*—Whatever ye ask . . . believing, ye shall receive. (*Matt.* xxi. 22.) The woman of Canaan. (*Matt.* xv. 28.) Prayer is all-prevailing, inasmuch as it is an exercise of faith.

Epilogue.—Faith does this because it is the soul's purification (*Acts* xv. 9); teaching it—1) the infirmity of sin; 2) the means of cleansing; and 3) the hope of future reward. Seek a living faith, which leads to holiness; and not a dull and false faith, which is dead and bears no fruit.

SERMON 280.

THE EARTHLY WITNESSES.—(*Epistle*, Ser. II.)

“There are three that bear witness on earth, the spirit, the water, and the blood.”

1 John v. 8.

Introduction.—‘Mount Sinai was altogether in a smoke. Whole mount quaked greatly’ (Exod. xix. 18); and it then represented the heart of a sinner when it is touched by the fire of divine grace. Mount Sinai, with its high granitic crags towering so majestically over the valleys at its base, covered too in part by the prickly ‘*seneh*,’ or bramble, which gives it its name, is no unfit type of the sinner’s hardened heart: high, as proud; rough, as untaught by the Spirit; hard, as unmelted by divine love; yet it is the ‘Mount of Moses,’ and, ‘the Mount of God.’ This hard high rock, covered by the cypress at its summit, has been for ever consecrated by the presence of God. The prophet Joel said, speaking for God, ‘I will show wonders in the earth: blood, and fire, and pillars of smoke.’ (Joel ii. 30). S. Peter applied these words to the Pentecostal gift (Acts ii. 19); and S. John, in our Epistle, appeals to the earthly witnesses: the spirit, the water, and the blood. (1 John v. 8.) God’s three great agencies upon earth, by which the penitent soul is brought into communion with Him.

I. *The fire of the Holy Ghost.*—The spirit ‘upon it in fire.’ (Luke xii. 49). Fire of love. Melts the rocky heart of Sinai. Holy Ghost works not by terror, but by love, drawing the soul to Himself, and refreshing the hard heart by its sweet and gentle influences. Souls are won by love, and not by fear. The witness of fire.

II. *The water of compunction and contrition.*—‘In a smoke.’ Smoking flax not quenched. The smoke of compunction. (Job xiv. 19; Ps. xlii. 3) is the vapour of the tears of contrition, which ascends from a soul touched by the Spirit of God.

III. *The blood of sorrow and suffering.*—By the outpouring of which the Mount of the Lord ‘quaked exceeding,’ and the inner man is moved to the very depths.

Epilogue.—Love, contrition, and suffering are the three earthly witnesses to the works of Jesus Christ upon the heart of man. 1) Love earnestly. 2) Repent heartily. 3) Suffer cheerfully; and then, like Sinai of old, thy heart shall experience the presence of God.

SERMON 281.

JESUS CHRIST IN THE MIDST.—(*Holy Gospel*, Ser. I.)

“Came Jesus and stood in the midst.”—*John* xx. 19.

Introduction.—(*Isa.* xii. 6.)—A prophecy of the Incarnation most literally fulfilled. ‘In the midst’ in many relations, each one of which reveals the nature of the Lord. He was in the midst as—

I. *A Peacemaker*.—(*Hab.* iii. 2.)—The LXX. reads, ‘in the midst of two animals,’ from old codices; typical at birth of the reconciliation of Jew and Gentile. (*Eph.* ii. 14). Hence the Lord wished all Christians to be followers of peace. (*Isa.* xi. 6.)

II. *A Doctor*.—(*Luke* ii. 46.)—As the sun in the material world, so is He the Sun in the moral and spiritual world. (*John* i. 9.) As the sun enlightens the globe little by little, so did the teaching of the Lord. ‘In the midst’ of all learning He stands to—1) ennoble it; 2) consecrate it to God’s service; 3) bless it to the hearts of men.

III. *A Helper*.—(*John* i. 26.)—Amidst the Jews by the Jordan, the Physician, Consoler, and Helper of all, Whom all can approach and find. The ‘Tree of Life’ in the midst of the Paradise of this world. He stands among us; in our worship, sacraments, etc.; helping us to—1) resist sin; 2) to hope for a blessed future; 3) to endure manfully here.

IV. *A Parent*.—(*Luke* xxii. 27.)—Jesus Christ was in the midst of His disciples as a parent amongst his children; softening all their little jealousies and contentions. Parents are to love their children equally, and to wisely cherish and rule their family; giving it the greatest possible happiness.

V. *A Judge*.—(*Matt.* xxvii. 38.)—In the midst of the robbers; on the Cross between the good and bad. (*Matt.* xxvi. 40.) He will separate at the last day the righteous from the wicked. Strive to gain His right hand.

VI. *A King*.—In the midst of His Redeemed. (*Rev.* v. 6.)

Epilogue.—Place Jesus Christ, then, O Christian, in the midst of thy soul, and He will be all these things, and more than thou canst imagine, unto thee.

SERMON 282.

THE TOKENS OF THE PASSION—(*Holy Gospel*,
Ser. II.)

“He showed unto them His hands and His side.”—*John* xx. 20.

Introduction.—Again after eight days, the Lord shewed hands, and side, and feet, to S. Thomas. Why should the glorious body still bear marks of former wounds and past suffering? Is the prophet’s question ever to be asked of Him. (*Zech.* xiii. 6.) Was not the Resurrection state a blessed one? Had He the power to use and not the power to obliterate those marks? Yes! Why then did He retain the marks of the wounds?

I. *As trophies of victory.*—As soldiers show the marks on their shields, He allowed them to remain as a sign of perpetual victory. Each wound was like a medal or gem of honour. His hands (*Cant.* v. 14), His wounds, were to be seen not by one person or nation, or for one time only, but by all men on the Last Day. They tell of—1) The fierceness of sin. 2) Of the hard fight. 3) Of the victory obtained over it. So will the marks upon our souls be our witnesses.

II. *As confirmations of faith.*—1) That the distinctive natures of Jesus Christ, both human and divine, might be known after His resurrection. 2) That it is He Himself and not another that rose. For (*1 Cor.* xv. 14.) That we may accept the rule of Jesus Christ, as the Israelites willed to do that of Gideon. (*Judges* viii. 22.) S. Thomas was of great use to us, by the proof which he procured for us that it was the Lord Who had risen indeed.

III. *As a perpetual memorial for us.*—By these five most sacred wounds He pleads for us at God’s right hand. (*1 John* ii. 1; *Heb.* vii. 25.) Ever appearing before God, He pleads by those wounds, by which He paid the price of man’s redemption. Alas! that you by your sins should cause them to bleed afresh.

IV. *As an exhibition of His love.*—A sad spectacle. Our sins were the nails, and we. (*1 Cor.* vi. 20; *1 Pet.* i. 18.) He cries to the impenitent by these wounds. (*Isa.* v. 4.)

V. *As a final witness against the wicked.*—(*Zech.* xii. 10; *Rev.* i. 7.) Behold Him Whom I crucified.

Epilogue.—May these wounds lead to holiness, faith, pardon, and love.

SERMON 283.

THE COMPASSION OF THE RISEN LORD.—(*Holy Gospel*, Ser. III.)

“Then were the disciples glad when they saw the Lord.”—*John* xx. 20.

Introduction.—Glad that their Master had triumphed over suffering and death; that He was once more with them; that he had fulfilled every prophecy; and, most of all, because they found Him in His old spirit of compassion unchanged. His Resurrection glory had made no difference to the feelings of love with which He regarded His lowly followers. We note the compassion of the Risen Saviour to—

I. *S. Mary Magdalene.*—(*John* xx. 1-14; *Mark* xvi. 9.)—All her old sins could not quench the love of the Risen Saviour. The tie of love was, if possible, strengthened by His passage through the grave. Love is stronger than death. Gain this love of His, since it removes all sense of degradation.

II. *The two women.*—The two Maries. (*Matt.* xxviii. 9.) By woman came death into the world; to woman was given the Resurrection salutation, ‘All Hail!’ The cause of death need not despair of life and salvation. No one is beyond the mercy of the Lord.

III. *S. Peter.*—(*Luke* xxiv. 34.)—‘Appeared to Simon’ before the other disciples, in spite of his—1) base denial; 2) cowardly forsaking; 3) over-confident spirit. All was forgiven; not a thought of ill cherished. Thus ought we to forgive one another. Hence all remorse was banished from S. Peter’s mind.

IV. *The two disciples going to Emmaus.*—(*S. Luke* xxiv. 17.) They were sad, and halting; He came to relieve their doubt, and to cheer their sadness. With the sad and halting soul will be His Presence now—1) cheering; 2) strengthening; 3) leading.

V. *The eleven disciples.*—(*John* xx. 19.)—In fear of the Jews: He came and gave that lasting Peace which casts out all fear. The Presence of the Lord brings courage with it.

VI. *S. Thomas.*—(*John* xx. 24-29.)—To the doubting soul He vouchsafed to give such proof as dispelled all doubt and uncertainty; He had compassion rather than anger.

Epilogue.—His Resurrection Presence dispels degradation, despair; removes sadness, fear, and doubt.

SERMON 284.

SPIRITUAL PEACE.—(*Holy Gospel*, Ser. IV.)

“Peace be unto you.”—*John* xx. 19.

Introduction.—‘Amongst created things, nothing can be heard of more glorious, nothing more delightful be desired, nothing possessed is more profitable—than Peace. The human soul would never quicken unless the members of the body were united; so the Holy Ghost does not quicken the members of Jesus Christ, unless they are united in His love.’ (Aug.) Spiritual peace, which dwells with the elect, is engendered in three powers of the soul.

I. *In the Rational power.*—When it has learned to estimate everything rightly; since consciences are always in fear and trembling, whatsoever they do seems to be sin. Peace of conscience removes this state of uncertainty and fear; it opens up a clear light, shining on our way to lead us aright.

II. *In the Concupiscible or desiring power.*—This peace consists in the quietude and union of the appetite, and is real peace if the desire be good. (Phil. iv. 7.) ‘All understanding,’ all sensual delight; ‘your hearts’ from unholy affections, and ‘your minds,’ lest ye be seduced into error. Hence this peace alone satisfies the cravings of an immortal nature.

III. *The Irascible power.*—By true patience, which leads to the summit of true perfection and peace. Patience under the chastisement of God; the temptation of our old enemy Satan; the injuries of our neighbours. (1 Kings xix. 11-13.) The Lord was neither in wind of diabolical temptation, nor in the earthquake—the commotion created by our neighbour, nor in the fire of angry impatience, but ‘in the still small voice’ of the spirit of sweetness.

Epilogue.—Peace is not so much the union of several souls, but the consent of the appetites within the hearts of each; the absence of all strife in the inner man.

SERMON 285.

THE RESURRECTION PRESENCE.—(*Holy Gospel*, Ser. V.)

“Jesus stood in the midst.”—*John* xx. 19.

Introduction.—A great honour for the Lord to come and stand in the midst of His disciples; a greater honour for Him to abide with them (*John* xiv. 23); the greatest honour of all, when He refreshes Himself with them. (*Rev.* iii. 20.) His Resurrection Presence He vouchsafed to grant to—

I. *The Persevering.*—‘At evening.’ They had waited for Him all the day, and they had persevered in their expectation till the evening. The morning represents the beginning of life, of the day, of work; the evening, the end of life, of the day, of work. Each time and season belongs to God (*Ps.* cxxxiii. 2); the ointment ran down from the head, the beginning, to the skirts or ends of Aaron’s vestments. (*Prov.* iv. 18.) The ‘perfect day’ is the reward of perseverance, which is caused by the presence of the Lord, Who is Light.

II. *The Resting.*—‘The first day of the week.’ The Sabbath—1) Rest from care; 2) from labour; 3) from sorrow. (*Matt.* xi. 29.) *a*) Some of us rest in mind and not in body: the old Jewish Sabbath (*Lev.* xvi. 31); *b*) others in body but not in mind: *i. e.*, the wicked (*Luke* xii. 19); *c*) many rest neither in body nor mind (*Isa.* lvii. 20); *d*) whilst the holy rest in both body and soul. (*Isa.* xxxii. 18.)

III. *The Separated from the world.*—‘The doors were shut.’ The world and its enmity were put away; the doors of the—1) Senses; 2) imagination; 3) desires, were all closed.

IV. *The Assembled together.*—‘The disciples were assembled.’ In the midst of the congregation. (*Matt.* xviii. 20.) In the assembly, because in it—1) The grace of God cannot be extinguished; if one light be put out others remain. (*Matt.* v. 14.) 2) Unity cannot be broken (*Cant.* vi. 10) by the temptation of the devil, who only desires to attack one at a time (*1 Sam.* xvii. 8); or by the sorrows of the world; or by its blandishments and prosperities. We hold unitedly to one Lord, faith, baptism, working, and end in life.

Epilogue.—Such may be our own witness.

SERMON 286.

THE RESURRECTION LIFE.—(*Holy Gospel*, Ser. VI.)

“Then the same day, at evening, came Jesus, and stood in the midst.”—

John xx. 19.

Introduction.—All had been done when our Blessed Lord said upon the Cross, ‘It is finished;’ why, then, after His Resurrection, did He tarry on earth for forty days, speaking and teaching the things concerning the Kingdom of God? Had He not already taught enough? Was His work for man to be wrought over again? Surely not. But He tarried in order that He might leave with us an example of what our resurrection life ought to be: a life of—

I. *Separation from the world.*—He appeared when risen only to the holy, and He did not mix with the world in common. The conversation with the many is dangerous; the more persons amongst whom we mingle, the greater our danger. Avoid indiscriminate contact with the world.

II. *Peace.*—He breathed peace upon His disciples, as the dove bare the olive branch. (*Gen.* viii. 11.) He who has the Holy Spirit ever breathes a spirit of loving peace, and he banishes the jarring elements of discord and of sin.

III. *Testimony.*—Our Lord showed His wounds. (*John* xx. 27.) So ought all sin to be uncovered. (*Prov.* xxviii. 13; *Hosea* xiii. 12.) Hidden sin—1) leavens; 2) corrodes; 3) petrifies the soul. Concealed sorrow is the hardest of all to bear. The Lord did not disdain to offer testimony to His earlier and sadder lot. Avoid all false shame.

IV. *Blessing.*—(*John* xx. 21; *Luke* xxiv. 51.)—The Resurrection Life is a perpetual benediction. We can in every thought, word, and deed bless and praise God, and we can also make our lives a blessing to others. 1) Instructing; 2) helping; 3) comforting. Many are curses to others all their lives long; sorrow waits upon their steps.

Epilogue.—Seek so to live, that this life may be one of—1) consecration to God’s service here; 2) of preparation for a future glory.

SERMON 287.

PEACE.—(*Holy Gospel*, Ser. VII.)“Peace be unto you.”—*John* xx. 19.

Introduction. (Gen. xlix. 9.)—So did Jacob in prophecy see the risen Lord; even as S. John saw Him. (Rev. v. 5.) He is now all powerful (Matt. xxviii. 18), yet He took no vengeance upon His persecutors; He uttered no roar; but He came as the voice of the turtle dove (Cant. ii. 12), bearing the olive-branch of peace to a lost world. (Gen. viii. 11.) He arose, not to proclaim war, destruction, and slaughter, but breathing peace.

I. *With God.*—Hence His Passion; the price at which it was purchased for us. (Eph. ii. 13, 14; Col. i. 20; 2 Cor. v. 18.) Prefigured by the rainbow (Gen. ix. 13); ‘the Prince of Peace.’ (Isa. ix. 6.) ‘Peace on earth’ at His birth; His blessing of peace when He left the world. (Isa. ii. 4.) Swords and spears are our senses and members; at first turned against God, but now used to produce the fruits of righteousness. (Rom. vi. 21, 22.) ‘Be ye reconciled to God.’ (2 Cor. v. 20.)

II. *With man.*—Peace with our neighbour is founded upon—1) Fraternal love and unity of soul. As in Noah’s Ark. (Ezek. xi. 19; John xiii. 34; Acts iv. 32.) 2) Religious concord. (1 Cor. i. 10.) 3) Public peace; freedom from war and distress (1 Kings iv. 25); dwelling under one’s own vine and fig-tree (Isa. ii. 4.) For (Matt. xxvi. 52.)

III. *With oneself*—1) In a quiet and healthy conscience; which both does and suffers in a holy calm. (Rom. v. 1.) This is that heavenly peace (Phil. iv. 7) for which the Apostle prays in nearly all his Epistles: ‘Grace be unto you and peace’ (Phil. i. 2), which is the kingdom of God. (Rom. xiv. 17.) Opposed to the turmoil of the wicked (Isa. lvii. 20, 21); like Pharaoh with the frogs. (Exod. viii. 4.) 2) In the subjugation of sin and unholy desires. Jerusalem is the holy soul. (Isa. lxvi. 12.) Note Simeon’s state of mind when he said. (Luke ii. 29.)

Epilogue.—Make Jesus Christ to be to you Melchisedek, King of Salem, or Peace; then will you have this threefold peace with God, with yourself, and with others.

SERMON 233.**GAINING PEACE—(Holy Gospel, Ser. VIII.)**

“Peace be unto you.”—*John* xx. 19.

Introduction.—This was our Blessed Lord’s special resurrection blessing; the promised Peace after His Last Supper. (*John* xiv. 27.) The Angels at His birth sang of peace. Peace is a mark of heaven, just as discord is a note of hell; it makes the path of life flow smoothly on, till time passes into eternity. Blessed peace! how can it be maintained? We answer—

I. *By righteous dealings.* (*Isa.* xxxii. 17.)—Also joined with righteousness. (*Ps.* lxxii. 7.) Righteousness brings peace with God; with one’s neighbour; with one’s own conscience. Such peace had the prince, who going into battle said, ‘If we conquer we shall gain this land; if we are conquered we shall gain heaven.’ So the righteous when they are vexed by the wicked, gain either earth or heaven. Unrighteous dealings are causes of all the wars, disputes, heartburnings in the world.

II. *By a sacrifice of the will.*—We gain much peace by submission, which removes many an obstacle to reconciliation and concord. Concession does great things in this world. (*Gen.* xiii. 8, 9.) Every such concession is a victory in which. (*Col.* iii. 15.)

III. *By subduing the desires.*—‘*Meum et tuum,*’ the cause of many dissensions in the world. Isaac felt this and relinquished his rights. (*Gen.* xxvi. 17-23.)

IV. *By restraining the tongue.*—Old proverb, ‘Hear, see, say nothing.’ Mix not in other’s business: Moses learned this lesson dearly. (*Exod.* ii. 11-17.) Better oftentimes to say nothing than to provoke contention.

V. *By patience.*—Be like a stone pillar, which if injured is not angered; and if glorified is not exalted. Sarah gave Hagar to Abraham. (*Gen.* xvi. 2.) When she fulfilled her purpose Abraham had to drive her out. (*Gen.* xxi. 12.)

Epilogue.—‘Follow peace with all men.’

SERMON 289.

THE PRESENCE OF GOD.—(*Holy Gospel*, Ser. IX.)

“Came Jesus and stood in the midst.”—*John* xx. 19.

Introduction.—The Lord “came and stood in the midst” that He might be known by His disciples as having really and truly risen from the dead. He willed also to teach Christians, that God is ever standing in their very midst; in every way and in all places really standing by us. (*Deut.* vii. 21.) Let us note how this omnipresence of God ought to excite us to spiritual exercises of the soul. Such as—

I. *Collection in prayer.*—There ought to be a special realization of God’s Presence in prayer; and as we desire to be found when praying so ought we to be ever in heart. The flour comes from the mill of a like nature with the grain sent to be ground. So if we are weighed down with worldly sin, care, pleasure or sorrow; or if we are depressed like the Israelites were in Egypt; we lose our sense of God’s Presence. (*Ps.* xvi. 8.) Going into the temple. (*Ps.* xxv. 4.) His Presence in prayer is—1) near; 2) searching. Prayer is that communion with God which probes the soul.

II. *Purity of thought.*—No ill-dressed or defiled person is allowed at Court. Sinners naturally, like Adam and Cain, flee from God’s presence. (*Ps.* x. 4.) Where sin is, God is not. This Presence must lead to inward purity. It is—1) august; 2) severe.

III. *Conflict with sin.*—The General’s eye is upon us, all our powers must be tested; for (*1 Cor.* iv. 9) He notes our falls and defeats in grief; He rejoices over our victories. This Presence is—1) Supporting; 2) stimulating: urging us on to wisdom.

IV. *Stability.*—The heart of man finds no bar to its wanderings upon earth; fierce winds here are ever tossing the soul hither and thither. In looking upwards, it finds its true strength and stay. Hence. (*Ps.* cv. 4.) This Presence is—1) calm; 2) unchanging.

V. *Spiritual joy and consolation.*—As the disciples were glad to see the Lord. (*1 Kings* x. 8.) God’s feet, eyes and hands, are in every place for our good.

Epilogue.—Remember at all times, ‘Thou God seest me.’

SERMON 290.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. X.)

“Then the same day at evening . . . they are retained.”—*John* xx. 19-24.

Introduction.—As the ‘tree of life’ was in the midst of the Garden of Eden so was Jesus Christ the true ‘Tree of Life’ in the midst of His Paradise; His faithful disciples. Let us pluck some of the fruits of this tree; and learn from this Gospel—

I. *The value of persecution.*—Gathered into one room, the disciples had met together in their fear of the Jews. Being all together they were gladdened by His Presence, and they separated to proclaim the blessed tidings throughout the world. (*Acts* viii. 1.) Every circumstance ordained by God has its use in this world.

II. *The value of society and friendship.*—It was a great loss to S. Thomas, his being absent during this meeting of the Apostles. The noblest animals are gregarious. In holy society there is mutual—1) help; 2) instruction; 3) encouragement.

III. *The tokens of our Spiritual Resurrection.*—The Lord manifested Himself to the sight, touch, hearing, breathing, and taste, since He ate the broiled fish and honeycomb. So ought the Christian to prove his spiritual resurrection by the discipline and purification of all his bodily senses, and by his holy life and conversation.

IV. *In what true joy consists.*—‘Glad when they saw the Lord.’ (*John* xvi. 22.) Worldly joy is a stream, which is soon dried up, even as Hagar’s bottle of water was soon spent. (*Gen.* xxi. 15.) The water of Isaac’s well of Beersheba (*Gen.* xxvi. 33) never dried up. The well of satiety is never exhausted.

V. *Divine origin of rites and ceremonies.*—‘He breathed on them;’ and this outward act was accompanied by the bestowal of a divine gift. The ceremonies of the Church have—1) A divine origin; 2) a common consent; 3) are the exponents of faith and religion; 4) excite the soul to the love and worship of God; 5) preserve the memory of God and divine things.

VI. *The approbation and necessity of tradition.*—S. John had written long after these events, and yet we accept his narrative as—1) canonical; 2) instructive.

SERMON 291.

THE SHADOW OF THE CROSS.—(*Epistle*, Ser. I.)

“Christ suffered for us, leaving us an example,” etc.—*1 Peter* ii. 21.

Introduction.—The memory of the Lord’s Passion causes us to abide under the shadow of the Cross, which is the ‘Tree of Life’ (*Prov.* iii. 18), under which the faithful repose (*Cant.* ii. 3), for five reasons.

I. *For shelter from the sun of prosperity.*—As we seek the shade of trees, lest we be burned and scorched under a very hot sun and our skin be tanned, so do the faithful preserve their fairness, being daily laved in His cleansing Blood in the Sacrament of the Altar. (*Rey.* i. 5; *Gen.* xlix. 11.); for the Church is His flesh or garment; shaded in the side of His Sacrament of love.

II. *For shelter from the sun of adversity.*—(*Lam.* iv. 20.) If the heat of too great trouble presses down any soul, a thought of the sufferings of Jesus Christ will lighten the load. (*Ps.* xci. 4.) Jesus Christ makes our burden easy, when the sufferer is led to think upon what He suffered for him.

III. *For shelter from the showers of temptation.*—(*Ps.* xci. 4)—‘His Truth’ is Jesus Christ. The Son of the Father is a place of perfect protection from the assaults of Satan. ‘I am the Truth,’ against whom all the false showers of temptation descended in vain.

IV. *For a place of rest from the world’s toil.*—It gives rest, for it brings a sense of love. Love made Jacob’s toil for Rachel seem like rest which is perfect and absolute. All labour is rest to the soul which is joined to the Passion of the Lord; and who labouring for His sake may be said to abide under the shadow of the ‘Tree of Life.’

V. *For a place of refreshment.*—Eucharistic refreshment is a memorial of His Passion; and in Christ we are refreshed by a consideration of the humility, meekness, and patience of Jesus Christ, which in the Passion shone out so gloriously. (*Cant.* vii. 8.)

Epilogue.—‘Shadow of death’ ever overshadowed the earthly life of Jesus Christ. In following His example we live under His shadow—of life which sprang from death.

SERMON 292.

THE ELEMENTS OF SUFFERING.—(*Epistle*, Ser. II.)

“His own self bare our sins in His own body on the tree.”—I *Peter* ii. 24.

Introduction.—The Passion can be viewed either as a satisfaction or pardon for sin, or as an example for our lives; according as it is treated theologically or practically. We will note how our sins were borne by Jesus Christ, Who on the Cross suffered seven conditions for our example and instruction.

I. *He was naked.*—He willed, all honourable as He was, to suffer this shame in order to teach us to avoid all covetousness. Jesus Christ could have claimed a proper clothing, yet He cast it away before suffering; teaching us how we should in our hearts cast away all things of this present life. (*Micah* i. 7, 8.)

II. *He was nailed.*—His body was placed upon a hard cross, and both feet and both hands were pierced by the nails. His body was tortured in five ways, to teach us the subjugation of the senses, and to condemn the sins of luxury and sensuality. (*Gal.* v. 24.)

III. *He propitiated His Father.*—(*Luke* xxiii. 34.) During His great agony when the Cross was being raised upright, He prayed against His Father's vengeance upon His tormentors. We must never give way to feelings of revenge; to the sins of anger and hatred. (*Matt.* xviii. 25; *Eph.* iv. 32.)

IV. *He was crowned.*—With thorns, to teach us a lesson of humility. Pride walks with an erect head, but the humble with a bent gait. Hence. (*Isa.* xxviii. 1.) How often pride causes us to spend our all upon the decoration of the body, to deck ourselves with vanity.

V. *He received drink.*—(*John* xix. 29.)—Vinegar and hyssop. The reed was His table. And He did this to teach us to use all moderation as to eating and drinking. His life and death alike protested against gluttony.

VI. *He was spiritually occupied.*—In prayer, in reciting Psalms; thus teaching us never to be idle, but to be instant in prayer.

Epilogue.—Follow in the life of Jesus Christ these lessons of His death.

SERMON 293.

THE GOOD SHEPHERD.—(*Holy Gospel, Ser. I.*)

“I am the good Shepherd.”—*John x. 2.*

Introduction.—Would it seem as if, in saying this, the Lord unduly commended Himself? No; since it was a title not so much of honour as one implying care and humility. The title was given to Him by prophecy (Ezek. xxxiv. 23; Isa. xl. 11), because—

I. *He defends His sheep.*—Jesus Christ defends His faithful against the wolves, dogs, and robbers of the world, the flesh, and the devil; as David did his father's flock. (1 Sam. xvii. 34.) 1) A mighty protection (Isa. xxxi. 4) of His Church against Saul. (Acts ix. 4.) 2) A loving protection (Acts vii. 36). 3) A constant protection, as Hagar watched over Ishmael. (Gen. xxi. 16.)

II. *He feeds His sheep.*—So it was prophesied of Him. (Ezek. xxxiv. 14.) ‘Mountains’ of spiritual life and exercise. He feeds His sheep—1) By the word. 2) By the Sacraments. 3) By the examples of His saints. (Matt. v. 17.)

III. *He seeks the wandering sheep.*—(Ezek. xxxiv. 12.) He seeks them—1) By inward inspirations (1 Kings xix. 12.) Inclining the heart to receive them. (Isa. l. 5.) 2) By the rods of sorrow and tribulation, which have a certain comfort in them. (Ps. xxiii. 4.) This is spoken of (Isa. xi. 4), ‘the rod of His mouth.’ 3) By His duly appointed preachers. 4) By His example: ‘Learn of Me.’

IV. *He carries the feeble sheep.*—(Luke xv. 5; Isa. xl. 11; 1 Pet. ii. 24.) His arms are the shoulders upon which He carried our sins. Doubting Thomas was allowed to touch the Lord, whilst the believing Magdalene was not permitted to do so. The Resurrection message was to those who had been broken by His fall. Hence He ate and drank with publicans and sinners. (Ezek. xviii. 31.) None need despair of the mercy and goodness of the Lord.

V. *He lays down His life for His sheep.*—He gave—1) An innocent soul. 2) The life of the living God. 3) He gave it gratuitously.

Epilogue.—Oh! come into, and remain one of the flock of Jesus Christ.

SERMON 294.

THE INWARD VOICE.—(*Holy Gospel*, Ser. II.)

“The sheep hear His voice.”—*John* x. 3.

Introduction.—(*John* x. 23.)—When the true Solomon walks in the temple of the soul, He makes there a real ‘Feast of Dedication,’ bringing with Him an inward peace. This inward voice—

I. *Speaks of renewal.*—The ‘feast of dedication’ or renewal takes place when Jesus Christ speaks to the soul; which He does not by the senses, but by experience, by an inward taste. This voice is a fountain of life to the soul; it never dries up; it flows and overflows with the abundant supply of sweet water; it points to the new life, it condemns the old; it speaks words of joy, and hope, and strength. Listen to Jesus Christ, ‘hear His voice,’ making a ‘feast of dedication’ all day long.

II. *Speaks in winter.*—It is heard when the soul is cold, hard, dry, and the fire of the Holy Ghost, ‘the lamp of God,’ has gone out; and God and grace alike seem to have departed. There is a spiritual winter also when the holy soul seems left with the form of devotion without the power of it; when desolation takes the place of joy in believing. So (*Matt.* xxvii. 46), and the faithful fill up in their suffering the afflictions of Jesus Christ. His inward voice turns the winter into summer; it melts and thaws; and it is a turtle voice proclaiming a spring-tide of fresh life, grace, and energy.

III. *Speaks as a sign.*—It is the sheep who alone hear it. No voice of Jesus can be heard amidst the tumult and tempest of passion. To hear it, is a mark of those meek and holy souls who follow the Lamb.

Epilogue.—1) Seek to hear the voice of Jesus Christ; listen for it; pray for it; try to deserve it. 2) When heard, strive to obey it, then ours (*Jer.* iii. 9); it joins us by grace with holiness. 3) Follow its upward call, beyond the realm of action even to reaching the mind of Jesus Christ.

SERMON 295.

THE WOLF OF THE FLOCK—(*Holy Gospel*, Ser. III.)

“The wolf catcheth them and scattereth the sheep.”—*John* x. 12.

Introduction.—Wolves represent the tyrants and oppressors of the Church. Morning, midday, and evening, wolves represent three various stages of rapacity, of which the last is the worst. (*Jer.* l. 17; li. 34.) The wolf is the devil, who is ever on the watch to catch souls, and to ravage the flock of the “Good Shepherd.” Thus he does in three ways.

I. *The devil deceives men by craft.*—Wolves imitate the voices of men and dogs to deceive the sheep. So the devil first (2 Cor. xi. 14); afterwards (2 Cor. xi. 3.) His promptings and false pictures seem to flow from a good angel. He dresses up sin in glorious garments, and hides all its deformity and punishment.

II. *The devil weakens men by impatience.*—The wolf attacks by coming against the wind; the devil attacks coming against the wind of prosperity. The more man suffers the severer he tempts. Job’s successive losses and temptations led to the suggestion, ‘Curse God and die.’ He leads men onwards to desperation, and to that sorrow which worketh death.

III. *The devil allures by vain hopes.*—As the wolf plays with his prey before devouring it, so does the devil play with his victim. He makes light of the sins of others; he exaggerates the mercy of God; he promises a future time for repentance; which time never comes. He tries to make men. (*Prov.* xiv. 9.)

Epilogue.—The devil must be resisted. 1) Follow the guardian guidance of the life of Jesus Christ: ‘I am the Way;’ so will the ‘Angel of His Presence’ save us. 2) Ever be watchful and on your guard. (2 Peter v. 8.) 3) Put on the whole armour of God.

SERMON 296.

THE FAITHFUL PRIEST.—(*Holy Gospel*, Ser. IV.)

“The hireling fleeth, because he is an hireling, and careth not for the sheep.”—
John x. 13.

Introduction.—The faithful priest careth ‘for the sheep’; he is diligent in his guardianship, remembering (Acts xx. 28), the souls for which Jesus Christ shed His Precious Blood. (2 Kings x. 24.) Applies to him; and he watches over them, as over his own soul. In order to do this, of the faithful priest is demanded—

I. *Thought upon his commission.*—1) An account to be rendered. (Heb. xiii. 17.) 2) A commission entrusted. (Matt. xxviii. 19.) 3) A power bestowed. (John xx. 22, 23.) These must be duly pondered upon. The glory, dignity, and responsibility of the office will lead the mind to exert itself to the diligent fulfilment of its duties.

II. *Consolation and admonition to the weak.*—(Acts xx. 31; 1 Thess. v. 14.) None are despised by the careful shepherd; the most unpromising and hopeless are not slighted or passed by. The worse the case; the more feeble the object; the greater is the need of a closer supervision, diligence, and gentleness.

III. *Expulsion to the wicked.*—(1 Cor. v. 6, 7.)—A gem in the crown of the Ephesian Church. (Rev. ii. 2.) Not to ‘bear evil’ as far as possible; suffer not the young and good to be led astray and hardened by the corrupt communications of the evil-minded. Actual excommunication existed in the olden time; now a moral and spiritual excommunication to be used, which also carries a certain force with it.

IV. *Earnest attention to the flock.*—The careful shepherd ever has the sheep before his eyes. (Acts xx. 28; Pro. xxvii. 23.) He notes—1) Things small as well as great. 2) The results of past oversight. 3) The foundations upon which he builds his teaching.

V. *Prayer for the flock.*—(Matt. xiv. 23; John xvii. 9-11.) For (Ps. cxxvii. 1.) 1) Intercessory. 2) Deprecating.

VI. *A thorough care of self.*—When the shepherd is in captivity the sheep are in danger. (2 Sam. xviii. 3; xxi. 17; 1 Kings xxii. 31; 1 Sam. xxxi. 3.) The guardian must be himself guarded.

SERMON 297.

THE MARKS OF THE SHEEP—(*Holy Gospel*, Ser. V.)

"I know My sheep."—*John* x. 14.

Introduction.—Of olden time SS. Peter and John were known. (*Acts* iv. 13.) So is it now with all the true servants of the Lord; there are certain marks, signs, or tokens by which the Presence of Jesus Christ in a soul can be surely traced. Some of the more obvious of these marks are—

I. *Meekness.*—Gentleness and meekness are striking characteristics of the sheep of God. The sheep is a defenceless and an unarmed animal. So Christians are called upon to suffer, not to attack. (*Matt.* v. 9-44.) Saul's conviction upon David's mercy. (1 *Sam.* xxiv. 17-21.) The prayer of the Lord carried conviction to the Centurion. (*Luke* xxiii. 34-47.) Meekness and gentleness are fruits of the spirit. (*Gal.* v. 22, 23.) Meekness 1)—disarms anger; 2) consecrates suffering; 3) glorifies God.

II. *Patience.*—The sheep suffers itself to be bound and to be sheared, and offers no resistance; it is led to the pasture or the slaughter-house with the same patient spirit. The chaff burns in the fire that refines the gold. Lazarus and Job both gained a great reward. Remember (*Heb.* xii. 7.) Patience—1) Removes the sting of endurance. 2) Conforms the soul to the will of God. 3) Likens it to Jesus Christ.

III. *Liberality.*—The sheep clothes with its fleece, and feeds with its flesh. So the Christian ever lends to others a helping hand; mindful of (*Ps.* xli. 1; 1 *John* iii. 17); and of the promise. (*Deut.* xy. 7, 8, 10.) Such help and generosity. 1) Increases the giver; 2) benefits the receiver; 3) gains a lasting blessing from God.

IV. *Fear.*—Timidity and fear are inherent in sheep. The Christian is ever fearful, and shrinks from sin. (*Prov.* xxviii. 14.) A sheep is apt to stray, and is frightened to find itself alone. So the Christian by sin becoming separated from the flock of Jesus Christ, trembles at his isolation. Fear—1) Restrains from sin; 2) humbles the sinner; 3) leads to pardon.

V. *Humility.*—Sheep walk with a humble step; the Christian with a humble mind following Jesus Christ. (*Phil.* ii. 8.)

Epilogue.—Inward grace is known by the outward Christian virtues.

SERMON 298.

THE SHEPHERD AND HIS FLOCK.—(*Holy Gospel*,
Ser. VI.)

“I know My sheep.”—*John* x. 14.

Introduction.—Note the love of Jesus Christ, in feeding and giving us His life; in leading us from visible, to the knowledge and love of things invisible. He became a man, and not an angel, to fully restore the integrity of our nature, and to lead us upward and onward to a reciprocal love with Himself. As the Good Shepherd He showed—

I. *A devotion to be admired.*—He even feeds by teaching; by Himself; by the Holy Ghost. He exposed Himself to death for His sheep as a bird does for her young. He adorns us that we may appear beautiful by the imitation of Himself. His devotion seen in—1) His thought for us at the Fall. 2) His Incarnation, life, and death. 3) In His present pleading for us.

II. *A subtlety of knowledge to be feared.*—He, like the dam, hears the bleating of the sheep. So (Eph. iv. 29.) The Lord complains. (Jer. viii. 6.) Why? because (Luke vi. 45) He knows man’s—1) heart; 2) election; 3) the issues of his life and death.

III. *A determined quality in His flock.*—‘Sheep,’ not wolves. Innocent, patient, humble, and compassionate. Jesus Christ rejects the—1) proud; 2) cruel; 3) wilful.

IV. *A sublimity to be embraced by the flock.*—“My sheep” expresses the excellence of His love and blessing. His by a true knowledge, which is a true love. Jesus Christ first gives us to our real selves (Luke xv. 17), and then He gives us Himself. His partakers of His—1) life; 2) grace; 3) glory.

Epilogue.—Learn by love so faithfully to know the Good Shepherd that by Him you may be savingly known, loved, and sweetly embraced; and may thus come eternally to the knowledge of His divinity.

SERMON 299.

THE KNOWLEDGE OF JESUS CHRIST.—(*Holy Gospel*, Ser. VII.)

“I am known of Mine.”—*John* x. 14.

Introduction.—Our Blessed Lord is known by His sheep in a way which others cannot understand. Sinners are driven before the world; the force of circumstances; the blast of temptation; by the goad of sorrow; but Christians follow the Lord, since they know His voice. (*John* x. 4.) The want of this knowledge is the cause of much sin. (*John* xvi. 3.) The faithful know the Lord as ever—

I. *Watching over them.*—They know and reverence Him, feeling that they carry His blessed Presence with them; that He the ‘Good Shepherd’ is never absent from His sheep. Elijah felt that he lived in God’s presence. (1 Kings xvii. 1; xviii. 15.) The Priests and Levites were questioning; the people were listening; amidst the crowd He alone felt an unseen presence. (*John* i. 26.) So with the faithful; they feel what others do not. They realize (*Matt.* xviii. 20.) This unseen but felt presence leads to—1) holy fear; 2) care; 3) confidence.

II. *Calling them.*—Hence they prepare to obey. A lamb knows the bleating of its dam amidst a thousand ewes; so is the Lord’s voice known. Hence the centurion exclaimed. (*Matt.* xxvii. 54.) Saul knew the voice when going to Damascus; so did the woman Photina at the well. (*John* iv. 29.) Jesus Christ calls, when—1) self-sacrifice is to be made; 2) good is to be done; 3) an election is presented between good and evil; 4) when death comes. (*John* xi. 28.)

III. *Blessing them.*—They recognize His voice in every blessing and they render unto Him thanksgiving in return. (*Luke* v. 8; *John* xxi. 7.) The Chaldeans the opposite to this. (*Habak* i. 15.) Hence the faithful—1) seek to use all blessings to His glory and honour. 2) Revive men with thankful gratitude. 3) Desire to make others partakers with them.

IV. *Chastening them.*—(*Job* xix. 21; *Ps.* xxxix. 9; 2 *Sam.* xvi. 10.) Even the Philistines acknowledged God’s hand. (1 *Sam.* vi. 9.) They feel that Jesus Christ is now—1) a loving Father correcting; 2) a Physician healing.

Epilogue.—Listen with obedience and humbly to this still small voice.

SERMON 300.

THE SIGNS OF REPROBATION.—(*Holy Gospel*,
Ser. VIII.)

“I know My sheep.”—*John x. 14.*

Introduction.—Jesus Christ knows His sheep who form the elect; we do not. There is an outward and an inward Church, and the elect will be revealed to all at the Day of Judgment only. In this world the tares and the wheat grow together; a separation is made at death. The manifestation of this separation will be made at the Judgment. Not for the purpose of judging others, but to test ourselves, let us note some of the signs of reprobation.

I. *A deadly readiness to sin.*—Some sin without—1) thought; 2) care; 3) sorrow. They live in habitual sin, and are not troubled with any fears as to their state of life. God asks of us. (Mal. i. 6; iii. 8.) This readiness to sin proves that there is no regard for—1) the honour of God. 2) The Christian profession. 3) The salvation of the soul.

II. *A perpetual delay of repentance.*—Carelessness and idleness in repentance is a manifest sign of reprobation. (Rev. ii. 20-23.) The ‘bed’ is hell. (Isa. xiv. 11.) SS. Peter, Thomas, and David, instantly repented of their several sins; not so Cain, Pharaoh, and Judas. The salutation of the Lord (Matt. xxvi. 50) had no effect upon him. This impenitential delay indicates—1) hardness of heart; 2) contempt of God; 3) presumption.

III. *Scorn of the Word of God.*—Man sets up his understanding above the revelation of God; but faith is higher than knowledge. Such faint in the way of holiness. (Amos viii. 11.) True of spiritual food. (Mark viii. 3.) This scorn indicates a heart—1) undisciplined; 2) proud; 3) darkened.

IV. *Love of the World.*—(1 John ii. 15.)—Of its riches, honours, and gifts. A type of these. (Ps. cxliv. 12.) Rather blessed is the case of Lazarus. (Luke xvi. 25.) This love fixes the affections upon—1) the present; 2) the perishable; 3) the godless.

Epilogue.—Test the heart by these marks, and pray for. (1 John iii. 21.)

SERMON 301.

THE UNITY OF THE CHURCH.—(*Holy Gospel*, Ser. IX.)

“There shall be one fold and one shepherd.”—*John* x. 16.

Introduction.—‘Fold,’ properly ‘flock,’ one vast ‘flock’ of the redeemed. A prophecy to be fulfilled (*Rev.* xi. 15) in the triumph of the Cross. (*John* xii. 32.) Then those before the Law, under the Law, without the Law; under the Gospel, and without the Gospel; will all be gathered together; and ‘All nations, kindred, people, and tongues.’ (*Rev.* vii. 9; *Ezek.* xxxiv. 23; xxxvii. 17-24.) This glorious triumph will be attained when (*Gal* iii. 28); for (*Eph.* ii. 14). This final unity of the Church is glorious and to be wished for. It is—

I. *An emblem of the heavenly rule.*—(*Ps.* ciii. 19.) God is King, Ruler, and Supreme. One sun in the heavens; one general to an army; one pilot in a ship; one head to every family. There are three forms of government among men.

1) Democracy: that of the people; the worst and most tyrannical. 2) Aristocracy: a better form. 3) Imperial or monarchical: the best. Jesus Christ is verily the Head of His Church; of which the several members shall be brought together to form ‘one flock.’ This we pray for day by day (*Matt.* vi. 10); not kingdoms, but ‘kingdom.’ Strive to maintain the unbroken unity of the Church.

II. *The ground of love and concord.*—When authority which is indisputable flows from one single person, discords, emulations, and envyings are unknown. Many rulers and many flocks make many separate interests and jealousies. We should be all one family (*Eph.* iii. 15) in Jesus Christ.

III. *A cause of strength and endurance.*—(*Matt.* xii. 25.)—No strength in a divided house; or a divided nation. Unity is strength. Fable of bundle of sticks. The kingdom of Jesus Christ is ‘one flock,’ for it is ‘everlasting.’ (*Dan.* vii. 14.)

IV. *One perfect Ruler only can be found.*—No one could take the place of Jesus Christ. None like Him, just, merciful, wise, and powerful. Submit to the law of Jesus Christ, which is a law of liberty.

V. *A condition of watchful care.*—Power and responsibility beget care in holy minds. All the care of His kingdom rests in the Lord. (*Isa.* ix. 6.)

Epilogue.—Be true to the flock on earth, and you will form part of the flock in heaven.

SERMON 302.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. 10.

“I am the Good Shepherd . . . one fold and one shepherd.”—*John* x. 11-17.

Introduction.—As being sheep of His, the Lord calls upon us in this Gospel to hear and to follow Him. If we would not slight the love of Jesus Christ, let us hear His voice teaching us that—

I. *The shepherd is necessary to the flock.*—When the shepherd is away the wolf cometh and catcheth and scattereth the flock. So with a people without a ruler. (*Judges* xvii. 6.) Hence the prayer of Moses. (*Numb.* xxvii. 16, 17.) For those set over us in Church and State we should have—1) prayer; 2) honour; 3) obedience.

II. *The shepherd must tend his flock.*—The good shepherd knows his sheep; cares for them, cherishes them, does not lord it over them, identifies Himself with them. For the sheep there is—1) a duty to be fulfilled; 2) an account to be rendered; 3) a reward to be recompensed to the faithful shepherd.

III. *All Christians are sheep.*—(*John* xxi. 15-18.)—1) They know Jesus Christ Who has done so much for them. 3) They hear His voice and follow Him. They know not and follow not strangers. So they know, hear, and follow all the duly appointed representatives of Jesus Christ upon earth.

IV. *We must fear God.*—God knows us all; calls us all by name. (*Heb.* iv. 13.) God—1) ever sees us; 2) is ever present with us; 3) Who must be just towards us.

V. *Not to be disturbed, or the uncertainty of salvation.*—Jesus Christ knows His sheep; but we do not. (2 *Tim.* ii. 19.) Our reprobation or election in no way depends upon the foreknowledge of God; but upon ourselves, and our lives, which God alone sees from the beginning.

VI. *There is one flock.*—The Church is one, as the Ark of Noah was one, with universality, consent, and antiquity; with one Shepherd, even Jesus Christ. All sects are shepherdless, and divided, and modern. They who separate from this flock fall into error. 1) Live; 2) cling to; 3) support the true Church of Jesus Christ—His living body; of the members of which He is the Head. Content to be the lowliest member, provided that communion be vouchsafed to thee, and thou art reckoned to be a portion of the flock.

SERMON 303.

ABSTINENCE.—(*Epistle*, Ser. I.)

“I beseech you as strangers and pilgrims, abstain from fleshly lusts.”—1 *Peter* ii. 11.

Introduction.—The Epistle for the first Sunday after Easter taught us how faith overcame the world; for the second Sunday, how we can conquer the world by living under the shadow of the Cross, and to subdue it, when it wages war against us, with the right hand of prosperity and the left hand of adversity. We are to overcome the world in prosperity, by abstaining from ‘fleshly lusts;’ from a low, earthly, worldly-minded, sensual life. The expression is not limited to any particular sins of the body, but is directed generally against an indulgent life. Three reasons for the Apostolic injunction.

I. *This world is a school of discipline.*—We were not placed here to live at our ease, but to exercise repentance. Adam was cast out of one Paradise, not that he might make another. ‘Strangers,’ as having lost our first Paradise, and having come into a land of exile and toil. Without repentance and discipline no rest and joy hereafter; no preparation to fit us for a state of purity, glory, and happiness.

II. *We are going to a land of delight.*—We shall be satisfied with pleasure in heaven. (Ps. xvi. 11.) The foolish traveller drinks of every ‘brook by the way;’ which causes disease and death; and he so loses the delicate fare prepared for him at the journey’s end. Pleasure taken here, is like eating the ripe grape which defrauds us of the wine of eternal joy. As being ‘pilgrims;’ going from place to place (Ps. xxxix. 12; Heb. xiii. 14) we take a scanty meal here, knowing the eternal supper which is in store for us at end of the day of rest.

III. *‘Fleshly lusts war against the soul.’*—(Gal. v. 17.)—Riot and pleasures which are most vile; like a robber, they embrace us in order to strangle us and despoil us at the same time.

Epilogue.—Flee from foolish pleasures, vain fashions, which lie between the bitternesses of acquirement and remorse; which are short in themselves, and yet carry with them an eternal punishment.

SERMON 304.

THE FEAR OF GOD.—(*Epistle*, Ser. II.)

“Fear God.”—1 *Peter* ii. 17.

Introduction.—The fear of God is as a fountain in the house of the soul; it removes all defect; it brings with it abundance of all good things, both temporal and spiritual. (Ps. xxxiv. 9.) This fear of God, which leading to faith and obedience, provides us every blessing, takes three forms.

I. *Natural fear, which is vigorous.*—A result of our natural position; we feel that we are weaker and sinful, and therefore we fear punishment. Angels know not this fear, for they are confirmed in grace. Jesus Christ, from the natural condition of His flesh, was possessed by this fear. This fear is meant to lead us into subjection to the law of God. Satan uses it to drive us from God; as Saul was driven (1 Sam. xxviii. 17), and by impatience lost his kingdom and slew himself. Take heed, lest a provision for discipline be prostituted to the cause for rebellion. (Luke xii. 4, 5.) Old fable, when death was confined for a time, men released from fear offered no sacrifices to the gods.

II. *Filial fear, which is gracious.*—A devout fear, lest the love and grace of God be forfeited; of a son, lest in anything he should displease his parents. God is a more real father than either of our earthly parents; He is a double parent, by creation and by grace. Hence (S. Mat. xxiii. 9). Think how every sin which contradicts the Life of Jesus Christ displeases Him; hence He addresses His Son. (Ps. xxxiv. 11.) This gracious fear has no sting in it; and it appeals to all that is best and highest and most lovely in us.

III. *Reverential fear, which is glorious.*—This belongs to the angels in glory. It is the loving reverence which we feel to one who is very high above us, and yet is our true friend. It implies that loving, willing homage which the inferior is, when right minded, ever ready to render to the superior.

Epilogue.—We must fear God some time or other. Learn then to fear Him now, that your fear may pass on to love.

SERMON 305.

THE LOST PRESENCE.—(*Holy Gospel*, Ser. I.)

“A little while and ye shall not see Me.”—*John* xvi. 15.

Introduction.—If the disciples had forsaken all for Jesus Christ, and if His Blessed Presence was to them, as It is to us, the service of all goodness, happiness, and grace; if it makes a heaven wheresoever He may be, and a hell where it is not; why was not the Lord always with His disciples? Why were they, and why are we, at times deprived of His gracious Presence? To teach us—

I.—*Humility.*—Lest to ourselves we should attribute that which flows from him alone. As Moses did the water from the rock. (*Num.* xx. 10.) Hence S. Paul's thorn in the flesh. (*2 Cor.* xii. 7.) We all need to learn that grace and holiness, talents and powers are not of ourselves; they are indications of God's Presence with us.

II. *Watchfulness.*—(*Heb.* ii. 1)—Careless security is the parent of negligence, and it leads to danger. (*Luke* xii. 19.) But (*Psa.* xxx. 7.) A sense of orphanhood brings earnest care and thought with it, and makes us in joy not forgetful of the sorrow which may come upon us we know not when.

III. *An ardent longing.*—That which we ever enjoy, we never miss; we long for our accustomed means only when they are withdrawn; and we value them all the more when they are restored. (*Cant.* iii. 2.) The Lord is present in those hearts only, who long for Him. He never casts the pearl of His Presence before sinful swine.

IV. *An earnest retaining.*—(*Cant.* iii. 4.)—‘I would not let him go.’ (*Gen.* xxxii. 26.) We must give up all things rather than lose Him. (*Matt.* v. 29, 30.)

V. *A clearer knowledge.*—By the loss of His Presence we learn to know and to feel what It really is. The loss of anything, teaches us clearly its use and value.

VI. *The state of the lost.*—(*Jer.* ii. 19.) Losing Jesus Christ for a little while, we can imagine somewhat the condition of those who have lost Him for ever.

Epilogue.—Be ready to lose all things rather than Jesus Christ. Forsake, for His sake, self in every form; whether of possessions, delights, affections, or life itself.

SERMON 306.

THE FOUR-FOLD STATE.—(*Holy Gospel*, Ser. II.)

‘A little while and ye shall not see Me, and again a little while and ye shall see Me.’—*John* xvi. 16.

Introduction.—It is natural that friends should desire to be refreshed by mutual sight; to enjoy mutual discourse, to be comforted by the bodily presence of each other. The disciples, therefore, ever desired to see Jesus Christ, to hear His words, and to retain His presence; they were in—

I. *A state of fear.*—They feared to lose the presence of Jesus Christ after what He had said (*John* xvi. 4, 6); after His words so often repeated. (*John* xiii. 33; xiv. 19.) Amongst Christians—1) Some are always in fear, lest they should lose the grace of God. 2) Some are in fear at times only. 3) Some have lost that fear altogether. Of the first was Judas, who died in his fear. Of the second was S. Peter, who feared and loved, gained, lost, and regained the Lord’s presence; of the third was S. John, in whom ‘perfect love had cast out fear.’

II. *A state of sorrow.*—During His Passion, and for the time which His body lay in the tomb, ‘Verily, verily, ye shall weep.’ As it is the body which bears it carries the soul. Four conditions of Achsah. (*Josh.* xv. 19.)—1) Prayer and blessing: soul is dry; no moisture in devotion. (*Ps.* lxiii. 1.) 2) The ‘South land’ is like the body, full of desires. (*Rom.* vii. 24.) 3) ‘Upper springs:’ the delaying of the eternal kingdom. (*Ps.* cxxxvii. 1.) ‘Nether springs:’ the dwelling in this sinful life. (*Ps.* cxx. 5.)

III. *A state of joy.*—Modified; for the Lord appeared after His resurrection, yet only for a short time. This imperfect joy is represented. Imperfect as—1) Not lasting all day, only for the morning and evening (*1 Kings* xvii. 6); little joy at noon. (*Cant.* i. 6.) 2) Mixed with the persecution of the world. (*Isa.* i. 22.) 3) Finite: the supply to cease; the prophet to go to Zarephath.

IV. *A state of rejoicing.*—Full and perfect joy. (*John* xvi. 22; *1 John* iii. 2.) An end which suffices for us, being eternal. Realized in the blessed life, in the fruition of the vision of God.

Epilogue.—Accept the two former states, as preludes to the two latter.

SERMON 307.

OUR LITTLE WORLD.—(*Holy Gospel*, Ser. III.)

"A little while."—*John* xvi. 18.

Introduction.—This limitation of time leads to the thought of the entire limitation by which we are surrounded in this imperfect state and universe. We deem that to be great which God regards as very small: as to the ant, the mole-hill is a mountain. (*Isa.* lv. 8, 9; *1 Cor.* i. 27, 28.) The human notion of time, like every other human notion, is very small in the eye of God. (*2 Pet.* iii. 8.) All things of which the world boasts are small indeed.

I. *Wisdom*—(*1 Kings* x. 7.)—Agur knew better. (*Prov.* xxx. 2.) The wisdom of the world is little, small, and weak; for—1) It is ever changing and flowing away. Solomon lost his wisdom in his old age. Sin often deprives us of our wisdom. 2) It is most imperfect in extent, depth, application; it abounds in serious errors. 3) It is dangerous. (*1 Cor.* viii. 1.) Ahithophel's wisdom brought him to destruction. (*2 Sam.* xvii. 23.) 4.) It is attended with, and procured by, labour and pain. (*Eccles.* i. 18.)

II. *Nobility, honour, and dignity*—It is—1) fleeting: death or disgrace cuts it short in a moment. (*Acts* xii. 21, 22.) 2) Powerless. (*Ps.* xxx. 9.) 'Blood,' rank, nobility. It does not save from sorrow or care. 3) Dangerous; it often leads to abuse. (*Gen.* vi. 4, 5.)

III. *Bodily beauty and strength.*—1) The power of salvation: Samson, Absalom, and Goliath. 2) Is often an occasion of sin. Bathsheba and Tamar. 'Beauty is the tyrant of a little while.' (*Soc.*) 'The birdlime of the soul.' (*Petrarch.*)

IV. *Riches*—(*1 Sam.* xxv. 2, 3; *Ps.* cxliv. 15.)—Yet there is nothing great in them. They are easily lost: Jonah's gourd; rich man's goods. (*Luke* xii. 20.) 2) Of small extent: Alcibiades boasted of his lands. Socrates asked him to point them out upon the map of the world. They are not marked on such a map, said Alcibiades. Do you boast of possessions which form no part of the globe? replied Socrates. The richest man is but poor compared with the riches in the world. 3) They cannot profit or deliver, being vain. (*1 Tim.* vi. 17.)

Epilogue.—Such considerations lead to—1) Humility and distrust of self. 2) To place faith before reason. 3) To look forward, and to prepare for a state truly great, as being truly wise (*1 Cor.* xiii. 10), glorious (*1 John* iii. 2), and blessed.

SERMON 308.

SADNESS BEFORE JOY.—(*Holy Gospel*, Ser. IV.)

“Ye shall be sorrowful, but your sorrow shall be turned into joy.”—*John* xvi. 20.

Introduction.—There is an element of sorrow or sadness in all things in this world which are truly great and noble. Our brightest thoughts and emotions ; our most noble deeds ; our most glorious creations of art ; all are tinged with a sadness which is not depressing because it is prophetic of a future joy and glory. It is a moral condition of life that sadness shall go before joy. For—

I. *Sadness is blessed*—(*Matt.* v. 4 ; *Luke* vi. 21.)—The joy of the wicked is condemned by God. (*Luke* vi. 25.) Oftentime of the holy. (*Ps.* lxxvii. 2.) Blessed, too, as being—1) Disciplined. 2) Preparative of future joy.

II. *Sadness is wise*.—It is chosen by the wise before present joy. (*Eccles.* ii. 2 ; vii. 3, 4.) It was chosen by the Wisdom of God, Who wept over Lazarus, and over Jerusalem ; Who never smiled. Sadness is wise, as being a sign of—1) deep feeling ; 2) of earnest purpose ; 3) of an extended view of life.

III. *Sadness is healthful*.—Joy is a strong wine which subdues the understanding, unless it be mixed with the water of sadness. (*Eccles.* ii. 24) ; sequel (1 *Kings* xi. 4-9). Worldly joy is the wine of seductions. (*Amos* ii. 8.) It leads the soul to deep searchings of heart.

IV. *Sadness is suited to this place*.—The world is full of sin and sorrow. The child cries when born into it ; it is not man's home and rest and joy ; it is but a place of passage, bitterness, and death.

V. *Sadness is suited to this life*.—All things bright and fair and joyous fade and soon pass away ; youth, health, beauty, affections. Life is full of care, trouble, and disappointment.

VI. *Sadness is mingled with worldly joy*.—(*Ps.* xciv. 19.)—Nothing in the world of pure and unmixed joy. Pleasure and pain are ever united by one chain.

VII. *Sadness shall be changed into joy*.—Job ; Lazarus. (*Jer.* xxxi. 13.) As unholy joy will be changed into sorrow. (*Amos* viii. 10.)

Epilogue.—This holy sadness is but as the cloudy sky before the sun breaks forth in glory and beauty.

SERMON 309.

LASTING JOY.—(*Holy Gospel*, Ser. V.)

“Your joy no man taketh from you.”—*John* xvi. 22.

Introduction.—The Holy Gospel for to-day seems to remove all cause for a lasting and hopeless sadness; its promises of comfort far outweigh its declarations of sorrow. The Lord wished the post-Resurrection joy of His disciples to be continuous and unfailing. (*Phil.* iii. 1; *iv.* 4; *1 Thess.* v. 16.) We find that real joy consists—

I. *In God.*—(*1 Sam.* ii. 1; *Luke* i. 47.)—On account of—
1) His infinity; God contains in Himself all things good, fair, wise, strong, and rich. God says to man. (*Luke* xv. 31.) A complaint when the lifeless body was supposed to be lost. (*John* xx. 15.) 2) His omnipresence. (*John* xi. 32.) 3) His inviolable justice, which is capable of no corruption.

II. *In Jesus Christ.*—(*Habak.* iii. 18.)—For—1) His redemption. 2) His justification. 3) His sympathy. 4) His example. 5) His gift of final glory.

III. *In the Christian faith.*—In—1) The white robe of baptism. (*Isa.* lxi. 10; *Gal.* iii. 27.) In our kingship. (*Rev.* i. 5, 6.) 2) In the Articles of Faith. (*2 Pet.* i. 19.) 3) In the spiritual food of the Holy Eucharist.

IV. *In a good conscience.*—(*Ps.* xxxii. 11; xxxiii. 1.)—The Lord also. (*Luke* x. 20.) For (*1 Pet.* iii. 21) is a fount of joy; for it removes—1) present fear; 2) future anxiety; 3) all the doubts which hinder hope and progress. As the spark is extinguished falling into the sea; so is the spark of fear and dread extinguished falling into the ocean of joy which comes when the love of God is shed abroad in the heart.

V. *In the hope of future glory.*—(*Matt.* v. 12; *Rom.* xii. 12.) For hope is truly a joy before joy. This hope—1) lightens present sorrow; 2) comforts under every trial.

VI. *In tribulations.*—(*James* i. 2, 4.) Such tribulation—1) Tries and proves. 2) Liberates from the captivity of sin. 3) Purifies the soul, as the fire does the precious metals.

Epilogue.—Gain at any sacrifice this lasting joy, which brightens when the world is at its darkest.

SERMON 310.

ORIGINAL SIN.—(*Holy Gospel*, Ser. VI.)“What is this that He saith unto us, A little while?”—*John* xvi. 17.

Introduction.—The Creator of the universe made man, as the final cause of His creation, after His own image and likeness; and He ennobled him by the perfection of nature, grace, and bodily immortality. These perfections were sadly marred by the loss of original righteousness. The question of the Gospel, ‘A little while?’ is a question which implies the five-fold defect that the sin of our first parents brought upon our nature.

I. *Of blindness in knowing.*—If man had not sinned he would have gained knowledge without difficulty, and would have had a clear intelligence without any conflict between the soul and the body, and the inferior and superior powers. (*Eccles.* vii. 29.) Love of inferior creatures, pleasures, etc. —1) Occupies; 2) darkens the soul. Hence. (*Ps.* xxxvi. 3.)

II. *Of timidity in confessing.*—Adam hid himself after his sin. (*Gen.* iii. 10.) Sin ever brings fear as it did to Cain. (*Gen.* iv. 13-16.) The ‘mark’ was given that he might be punished by remaining for a longer time upon the earth.

III. *Of fertility in advancing.*—Holiness is difficult; this difficulty is increased after sin. Yet there is a greater merit in advancing after sin according to the greater difficulty. The angels easily do good works, yet their reward is less than man’s.

III. *Of infirmity in resisting.*—Before sin, all the faculties of the sensitive powers were obedient to the reason. Sin perverted this natural order; it made the ground unfruitful in that which is good; and fruitful in that which is evil. (*Gen.* iii. 17, 18.) So of the soul of the beast. Hence (*Rom.* vii. 23).

V. *Of stability in persevering.*—This chiefly refers to the time of adversity. Hence (*Ps.* xlix. 18) a similar mark of endurance. (*Prov.* xvii. 17.) Chastisement a mark of God’s favour. (*Heb.* xii. 5-9.) Alas! how many weakened by sin fail under it.

Epilogue.—Overcome sin and defect by the use of divine grace.

SERMON 311.

THE LORD IN TRAVAIL.—(*Holy Gospel*, Ser. VII.)

“A woman when she is travail hath sorrow, because her hour is come.”—

John xvi. 21.

Introduction.—The word ‘woman’ has many meanings in Holy Scripture. 1) Effeminacy of mind. Hence Pharaoh commanded the males to be slain. (Exod. i. 16.) 2) The female sex. (Gal. iv. 4.) 3) A fruitful and holy soul. As such called the Daughter of Zion (Zech. ix. 9); and by S. Paul ‘the whole creation.’ (Rom. viii. 22.) Every faithful, fruitful soul—the whole creation—is in travail and sorrow now; but hereafter it shall have eternal joy. The soul in travail produces all things which are worthy of production; and without labour and sorrow is nothing brought forth. The soul in travail produces—

I. *The discipline of a holy life.*—(Heb. xii. 11.)—Its depths are stirred up; its old rest and quiet is all gone. A war has begun (Gal. v. 17); but out of the elements of this dire strife a new resolve is formed; the higher nature has gained the day; the soul lives not henceforth either to or for itself, ‘but unto Him.’ (2 Cor. v. 15.) No real act of repentance is even made, or any good resolution formed, without travail of soul.

II. *The image of Jesus Christ.*—(Gal. iv. 19.)—The germ of the Spirit being quickened in the soul produces therein the likeness of Jesus Christ. Whilst it is being found, the affections, desires, will, reason, fancy, and memory are all undergoing their travail.

III. *All Christian graces.*—Such spring from a soul in travail by God’s grace, and form a goodly progeny; of which the soul need never be ashamed in the day of account.

IV. *A contempt for this present world.*—Not in itself, but as compared with the glory which shall be revealed in us. (Rom. viii. 18.) When (Rev. xxi. 4) as being a place of—1) toil; 2) travail; 3) weariness and unrest.

Epilogue.—After the travail comes joy. Every holy thought, word, and work; every conquest over sin; every creation of the soul, brings a pleasure in its birth. The fruit of the soul and of the conscience and of the affections is alike blessed by God; and it is the soul’s own reward for all its travail and bitter pain.

SERMON 312.**THE LIFE OF WEEPING.**—(*Holy Gospel*, Ser. VIII.

“Ye shall weep and lament.”—*John* xvi. 20.

Introduction.—There were of old two opposite schools of philosophy: that of Democritus, who laughed at life; and that of Heraclitus, who ever wept. There is all the difference between Babylon and Jerusalem. Weeping rather than laughter is suitable to this life, if we consider—

I. *The number and extent of our sins.*—The aggregate of sins, past, present, to come, must cause the soul to weep. In spite of pardon and contrition, sin is a daily burden to a holy soul; a weight from which there is no escape. (Ps. xxxviii. 4-6.) A Roman knight concealed his immense debts, and Augustus Cæsar, on his death when his debts were made known, bought his couch; saying, it must be productive of sleep, if one could lie on it so deeply burdened. Our duty. (Matt. xi. 28.)

II. *The hindrances to salvation.*—Temptations and tempters; the world, the flesh, and the devil. The sailor grieves over the obstacles which prevent his ship from making a more rapid way. Alexander the Great that he had no more worlds to conquer. The Israelites at the hindrances to gaining the promised Canaan. (Numb. xiv. 3.)

III. *The uncertainty of salvation.*—We know not hardly where the ship of the soul may be driven, which is now being tost on the sea of this world's life. Jacob was afraid of meeting with Esau. (Gen. xxxii. 7.) We shall have to meet our Judge and millions of angels. (Ps. xix. 12; Job. xxxi. 14; 1 Cor. iv. 4.)

IV. *The world is a place of tears.*—(Gen. iii. 18, 19.)—Israelites in Babylon (Ps. cxxxvii. 1); and we are confined in a prison-house of—1) the body; 2) imperfection; 3) death.

V. *Death, judgment and hell.*—(Eccles. xi. 9.)—A future—1) solemn; 2) eternal; 3) widely different from this life, over us all.

VI. *The hope of heavenly reward and joy.*—Which cannot be obtained without many fears and struggles. (Ps. cxxvi. 6.) The swan mourns in life, sings in death. (Isa. xxii. 12, 13.)

Epilogue.—Wait for joy till thou art sinless and immortal.

SERMON 313.

THE LITTLENESSE OF SORROW.—(*Holy Gospel*, Ser. IX.)

“A little while?”—*John* xvi. 18.

Introduction.—We read of Rebekah. (*Gen.* xxv. 22.) So is it with life: joy and sorrow struggle together in this present life; and yet, after all, that which we are called upon to suffer, is rightly called ‘light’ (*2 Cor.* iv. 17) when compared with—

I. *Our sins.*—Our sin is so great, that anything which we can suffer for it is light in comparison with it. The traveller fallen among robbers thinks little of any loss he may sustain if his life be but saved; so the penitent thinks little of punishment, if his sin be eternally pardoned, and the life of his soul preserved. Penitent thief. (*Luke* xxiii. 41.)

II. *Our infinite demerits.*—Saul praised David who stole his spear and cruse. (*1 Sam.* xxvi. 16-21.) So with garment. (*1 Sam.* xxiv. 11-16.) Saul felt his infinite demerits as compared with David. Contrast—1) God’s merits with our ingratitude; 2) God’s longsuffering with our tardy repentance; 3) God’s gifts with our misuse of them.

III. *The prosperity of the wicked.*—Prosperity is often the greatest punishment of the wicked. God by that means delivers them over to—1) Gross and deadly sins; 2) to an entire trust in this world; 3) to a complete forgetfulness of the world to come. In mercy God deals with the prosperous as He did with Gomer. (*Hos.* ii. 6-8.)

IV. *The tribulations of others.*—Our sorrows and sufferings are light when they are compared with those of many who have gone before us. 1) Of the Christian martyrs; 2) of other men; 3) of some in our own time, suffering before our face.

V. *The punishment of the lost.*—As Solomon’s rule was to Rehoboam’s. (*1 Kings* xii. 14.) It is—1) eternal; 2) in body and mind; 3) as great as can be endured.

VI. *The glory which will follow.*—(*Isa.* liv. 8; *Rom.* viii. 18.) Greater glory than present suffering; as to—1) capacity; 2) extension; 3) result.

Epilogue.—Learn not to magnify the ills of this life.

SERMON 314.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*, Ser. X.)

“A little while and ye shall not see Me . . . No man taketh from you.”

John xvi. 16-23.

Introduction.—(Exod. xvi. 14, 15.)—So after the Paschal feast the Lord fed His disciples ; with a new, heavenly, and more saving bread, which proceeded out of the mouth of God. Well may we ask, ‘What is that He saith?’ ‘The manna of the Gospel is given to us; by it we are sayingly fed; having first bruised it with the teeth of the understanding. Let us learn therefore—

I. *To honour and reverence Jesus Christ.*—‘The disciples not fully understanding His words, did not dare to ask Him, but said, ‘What is this that He saith?’ It was the master speaking; therefore the word was received—1) Without doubt. 2) Not turned to any unholy use. 3) Not to be inquired about of God, by revelations or by miracles; but of those stewards appointed by God to teach.

II. *To ardently love Jesus Christ.*—The disciples sorrowed at the thought of losing Him. They were alternately impelled by love and fear. They forsook Him, yet followed afar off. (Luke xxiii. 54.) They ran to the sepulchre, and they received Him with joy.

III. *The smallness of worldly things.*—Jesus Christ taught His disciples by the ‘little while’ that all human things, joy or sorrow, were like time, of small amount. Our life is a type of all else. (James iv. 14.)

IV. *To distinguish between true and false joy.*—True joy—1) arises from within; 2) is lasting; 3) is perfected in another life. [Ser. 5 upon Gospel.]

V. *To earnestly follow after that which is good.*—Much good is stifled in the birth. 1) Resolutions; 2) desires; 3) affections; 4) repentances. (Isa. xxxvii. 3.) The woman is assumed to have brought forth her son.

VI. *So provide for the hour of death.*—Death is the parturition of the soul into immortality. True of the soul. (Ps. xlviii. 6.) Especially in the article of death. (Ps. xviii. 4, 5.) 1) Sorrows: pain and weakness of disease. 2) ‘Floods:’ memories of past sins. 3) ‘Pains of hell:’ fear of damnation. 4) ‘Snares:’ temptations and insinuations of Satan.

Epilogue.—A perilous birth much to be feared. (Gen. xxxv. 17, 18.) Son of pain, changed to ‘Son of My right hand.’

SERMON 315.

THE GOOD THINGS OF GOD.—(*Epistle*, Ser. I.)

“Every good gift and every perfect gift is from above.”—*James* i. 17.

Introduction.—The Epistles for the first three Sundays after Easter instruct us against lapsing into sin, by commending faith, patience, and abstinence; and on the last two Sundays they treat of the gaining of spiritual blessings. Firstly, we must guard against a relapse into sin. (*John* v. 14.) Secondly, we must seek after the good, and strive to gain perfection. (*Prov.* iv. 18.) In seeking for God’s good and spiritual gifts we must note—

I. *The source of good things.*—Where is to be found the good for which we are seeking? (*Matt.* vii. 7.) Epistle, ‘from above, cometh down from the ‘Father of Lights.’ All lost labour, if the good be not sought from God. God gives us good by—1) His Spirit coming into the soul; 2) by His Sacraments; 3) by His Word; 4) by His loving fatherly providence.

II. *The knowledge of good things.*—This comes from being ‘swift to hear, slow to speak.’ Many and great gifts are possessed by us, whilst we are ignorant of our possession of them. It is like having a gem of which we know not the value. We must therefore earnestly endeavour to learn—1) What is truly good; 2) and then whether we ourselves are the recipients of it.

III. *The use of good things.*—Theory is of small use without practice; grace is valueless unless it be used. (*James* i. 22.) The doing of God’s will teaches His doctrine. The use of—1) what we have; 2) no hiding of talents in a napkin. (*Matt.* xxv. 25.)

IV. *The preservation of good things.*—Lest the light be darkened. (*Matt.* vi. 23.) Poorest of all, are those who have squandered away all their substance.

Epilogue.—God’s gifts are most valuable, but they must be sought for. Labour therefore for them.

SERMON 316.

THE SAVING WORD.—(*Epistle*, Ser. II.)

“Receive with meekness the engrafted word, which is able to save your souls.”—
James i. 21.

Introduction.—The Word of God is firstly the Son of God; the Eternal Word (John i. 1); and secondly, Holy Scripture, which is common and temporal, having both a beginning and an end. It is not the word of the prophets or of the evangelists, but of that Spirit who inspired these writers. The tune or melody is not called that of the musical instrument but of the player. So of Holy Scripture. (Matt. x. 20; 1 Thess. ii. 13.) How can this word save souls? By its three attributes; for—

I. *It enlightens the understanding.*—In spiritual things; which being of faith are learned by the heart and not by the eye. Faith is our great teacher. 1) As to the Incarnation, Sacramental grace, and all the other mysteries of Godliness, etc. (Rom. x. 17.) 2) It is also our guide of life as well as our rule of faith. (Ps. cxix. 105.) 3) It convicts us when we waste any gift or grace of God. Since. (Ps. xxiv. 1.)

II. *It inflames the soul.*—With the love of heavenly things. Earthly things will soon be ended; honours, riches, dignities, and the like; all will fail; the heavenly blessings are alone immortal and impassible, and towards these Holy Scripture inflames the heart. (Jer. xxiii. 29.) Many come to a sermon cold from pride or controversy, and they become warmed and softened by hearing. It is the hammer that breaks in pieces the rock of the soul. Our Blessed Lord by the preaching of love, hope, and repentance could truly say. (Luke xii. 49.)

III. *It purifies the heart.*—From the infection of sin. When devoutly heard, the Word of God purifies the entire soul, the understanding, the memory and the will. One seeking holiness was bidden to hear sermons. He objected I cannot remember His instructor sent him to a fountain with a dirty bucket full of holes to bring water. He went, although the water ran out. the bucket itself was cleansed. This bucket is the unclean and leaky soul, and the fountain of the Word of God. (Ecclus. i. 5.)

Epilogue.—‘Take heed how ye hear’—1) humbly; 2) attentively; 3) prayerfully.

SERMON 317.

JESUS GLORIFIED IN HIS MEMBERS.—*Holy Gospel*,
Ser. I.)

“He shall glorify Me: for He shall receive of Mine and shall show it unto you.”—*John* xvi. 14.

Introduction.—This was His glorification; the gift of His Grace to the members of His Mystical Body. Wonderously unselfish in this, as in all His other thoughts, words, and deeds, as Son of God, He from all eternity had all the glory He could need, and also will have it to all eternity. As Son of Man, He was glorified by the sea on which He walked: the clouds on which He ascended; the evil spirits whom He cast out; that human nature which He healed: death which He turned to life; the temptation over which He triumphed. If He spake of glory as in the future, it was for others, and not for Himself. He both was and is glorified, in making men—

I. *Blessed.*—Showing men the work of the Blessed Trinity. Making, governing, preserving all things; revealing power, wisdom, and goodness. All power, shut up in the essence of the Father, was brought into work by the person of the Son, Who is glorified in that which He hath done, and is still doing for man. Creation, re-creation, providence, and grace are all His work and glory. Do these blessings knit our hearts to Him in—1) gratitude; 2) obedience; 3) love?

II. *Spiritual.*—The Holy Spirit glorifies Jesus Christ by revealing to men the glory of His grace and work: His Incarnation, miracles, transfiguration, resurrection and ascension: so that they can truly say (*John* i. 14), by faith; having seen His miracles and heard His words. Such spiritual ones, taught by the Spirit, glorify Him by their—1) faith; 2) humbleness; 3) earnest use of all the means of grace.

III. *Fearless.*—S. Peter before the damsel (*Matt.* xxvi. 69; *Acts* iv. 8, 13, 19), and the Council. Jesus Christ was both dishonoured and glorified. He is glorified in the courage of His followers. Are we ashamed to bear His reproach?

IV. *Victorious.*—A few fishermen converted the world, For which. (*Mark* ix. 23.) Experienced by S. Paul. (*Phil.* iv. 13.) Jesus Christ is glorified in our victory over—1) self; 2) sin; 3) circumstances; 4) opposition.

Epilogue.—He is glorified in us now; we shall be glorified in Him hereafter.

SERMON 318.

THE PATH OF LIFE.—(*Holy Gospel*, Ser. II.)

“Whither goest Thou?”—*John* xvi. 5.

Introduction.—Our life is tending to some end. What is this end or goal? Our anxiety above this ‘whither’ ought to be very real. Many either do not know nor care whether their journey will end in heaven or hell. Let each soul ask itself, ‘Whither goest thou?’ remembering that the way—

I. *Is ordained by God alone.*—Many wish to walk to heaven their own way, following their own—1) affections; 2) understanding; and 3) will. So the Israelites (*Num.* xiii. 30); and God punished them. (*Num.* xiv. 40-45.) No—1); better; 2) shorter way to heaven, than the one appointed by God.

II. *Is one way of life.*—(1 *Cor.* i. 26.)—Going out of this way destruction comes. The poor have one way of life; the rich another. Jacob’s vision is of one way (*Gen.* xxviii. 12); only one ladder. We can ascend to God in that same course of life in which we declined from Him.

III. *Is sufficient for God’s service.*—God can be served in every way of life (*Luke* iii. 10-14), whether ‘people,’ ‘publican’ or ‘soldier.’ For (*Psa.* xxxvi. 23). God, as a rule, does not require extraordinary conditions for His service.

IV. *Is ordered for each one by God.*—The Magi (*Matt.* iii. 1-13) followed the leading of God’s star to Bethlehem; they followed the promptings of God’s Spirit, and they left Bethlehem in safety. (*Psa.* xxxvii. 23.) We must accept this way of life—1) thankfully; 2) earnestly; 3) humbly.

V. *Is not to be lightly changed.*—(*Matt.* x. 10.)—A worthy host was not through any caprice to lose the grace of entertaining the disciples; and they too were to remain where Providence had at first called them. To each one is an appointed work and station assigned upon earth.

VI. *May be a way of death.*—(*Prov.* xiv. 12.)—Æsop was once asked, ‘Whither goest thou?’ Answer, ‘I do not know.’ The Prætor ordering him to prison, he said: ‘It was true, for I did not know when I came out that I should so soon be in prison.’

Epilogue.—Jesus Christ came to be ‘the way’ to men. Following Him, we have a safe way opened to us.

SERMON 319.

THE CONVICTION OF RIGHTEOUSNESS.—*(Holy Gospel, Ser. III.)*

“He will reprove the world of righteousness.”—*John xvi. 8.*

Introduction.—The Holy Ghost visits every one, and He convicts whosoever receives Him in the heart by awakening remorse of conscience. He equally convicts those who are committed to His care, for the salvation of whom He earnestly strives. He convicts them of that righteousness which they fail to perform.

I. *The righteousness of deed.*—Which is due to ourselves in bringing the body under the rule of the soul (1 Cor. ix. 27); to our neighbour the righteousness of humility. (Matt. iii. 15.) ‘All righteousness’ of humility, which is especially due to God, consists in a holy obedience and resignation of will.

II. *Of righteousness of speech.*—The Son of God is ‘Truth.’ The devil is the father of lies, of falsehood, of false witnesses, false judges, etc. Every evil and false word leads to a caricature of righteousness in word; it is an outrage against righteousness in speech.

III. *Of righteousness of heart.*—Not only the consent in deed, but also in thought, to sin, is a deadly sin. He convicts us of our desires after riches, pleasures, and honours. He probes the depths of our longing, throbbing hearts, and reveals to us all our unholy desires, affections, and aspirations.

Epilogue.—The Holy Ghost convicts us of righteousness by the law of God and by His own holy ones. Jesus Christ cries against us, as it were, by His words, by His works, by His wounds upon the Cross, when with so great travail He carried on that strife by which we became freed from the law of sin. Reproved we must be, because of many sins and impurities; but, oh! be not convicted of unrighteousness.

SERMON 320.

HOLY MINISTRATION.—(*Holy Gospel*, Ser. IV.)

“If I go not away, the Comforter will not come unto you.”—*John* xvi. 7.

Introduction.—S. John says of the Feast of Tabernacles. (*John* vii. 39.) Yet a certain measure of the Holy Ghost had been given to the disciples before the Ascension. (*John* xx. 22.) A further gift was, however, needed; to obtain which, it was ‘expedient’ that the Lord should go away. This completion of the gift extended to three points.

I. *Consolation.*—The Holy Ghost became a ‘Paraclete’ or Comforter after the Ascension: a most needful office to the sorrowing disciples. The effects of which were seen afterwards. (*Acts* ix. 31; xiii. 52.) We by this gift learn to comfort and help others in trouble; to succour them, lest they fall—1) into the sorrow that maketh death; 2) into murmuring against God; 3) into impatience. (2 *Cor.* i. 4.)

II. *Boldness in the Faith.*—Up to the day of Pentecost the disciples were timid. They were afraid of the Jews; of this person and of that. The new Pentecost or outpouring gave them boldness in the faith. Afterwards Peter and John were bold to a degree (*Acts* iv. 13); so also S. Stephen before the council. We ought to be bold in either public or private denunciation of sin; to make a stand against the false—1) standard; 2) teaching; 3) practices of the world. (*Exod.* xxiii. 4; *Deut.* xxii. 4.) How much more to warn an erring brother or sister? To boldly, yet kindly, correct, shows a ‘faith which worketh by love.’ (*Gal.* v. 6.) Hence the promise (*James* v. 20).

III. *Instruction in the Faith.*—The Apostles declared that their teaching was from God the Holy Ghost, Who after the Ascension seemed to have removed a veil from their hearts. So ought we to teach publicly or privately the Articles of the Christian faith; not to allow a neighbour to go wrong without making known to him ‘the mystery of godliness.’ We should put a wanderer in the right road, and lend a lantern on a dark night; much more ought we to direct others to the heavenly path and promise. (*Dan.* xii. 3.)

Epilogue.—So we learn to comfort and correct, and to instruct others, if we have received the Holy Spirit ourselves.

SERMON 321.

THE JOURNEY TO GOD.—(*Holy Gospel*, Ser. V.)

“I go My way to Him that sent Me.”—*John* xvi. 5.

Introduction.—Not an event of the future, but of the present. Not ‘I shall go;’ but ‘I go.’ The journey to God is a present one; to be made now, before the day of doom and darkness comes on.

I. *By offering ourselves to Him*—(*Rom.* xii. 1.)—Coming to Him with all that we have to offer. 1) Our bodies, weaned from their old affections of sin. 2) Our wills, in submission to His holy will. 3) Our memories, dwelling upon all His mercies. 4) Our reasons, submitting themselves humbly to His revelation.

II. *By referring all things to Him.*—1) By an act of perpetual thanksgiving. The thought returning to Him as the waters do in cloud and rain to their source; as the dove bearing the olive-leaf of grace came back. (*Gen.* viii. 6.) Saying (*Lam.* iii. 22; *1 Cor.* xv. 10.) 2) By the humble acknowledgment of His wisdom.

III. *Seeking to gain His rewards.*—The rewards of God are stored up in His kingdom, and if we seek for them we must journey towards that kingdom. We must go on our ways to Him, walking heavenward in all—1) humility; 2) contrition; 3) faith; 4) hope. When the reward is before the mind all toil becomes light.

IV. *By studying His commands.*—(*Ps.* cxix. 32.)—Seeking to learn the mind and the will of God, that the mind of Jesus Christ may be in us. Taking one precept or command at a time, and following it out through all—1) its changes; 2) its applications; 3) its results.

V. *By preparing for His judgment.* (*Job* xxxi. 14.) Asking ever (*Micah* vi. 6) for—1) Its surpassing glory. 2) Its severe justice. 3) Its unalterable decree. By daily—1) Living in God’s sight. 2) Weighing all thoughts, words, and deeds, by the law of Jesus Christ. 3) Seeking ever the means by which past sin can be pardoned.

Epilogue.—If we would go to God, we must now, like Abraham, walk ‘before Him,’ under His eye, anticipating His will; like Enoch walk ‘with’ Him for a companion. ‘Whom have I in heaven but Thee.’

SERMON 322.

THE TRIUMPH OF HOPE.—(*Holy Gospel*, Ser. VI.)

“If I depart I will send Him unto you.”—*John* xvi. 7.

Introduction.—The comforting words of the Lord to His sorrowing disciples, changed their grief into joy, by filling them with hope; which enabled them to bear cheerfully the thought of His departure. So in this world hope gives the soul a victory over—

I. *Sin.*—Sin is conquered by the hope of the reward. David (1 Sam. xvii. 26) looked for the reward of his danger. He said (Ps. xvii. 2): ‘Word of Thy lips,’ promises. Each pleasure, gain, etc., says, ‘It is expedient for you that I go away.’

II. *Self.*—(Matt. xi. 29, 30).—Is it really so? for (2 Tim. iii. 12; Acts xiv. 22; Rev. vii. 14.) Yes; for (Coloss. i. 5) so full of immortality that it swallows up and absorbs all present sorrow. Hope gilds the present with a future glory: the present sacrifice of self leads to its eternal perfection. As children in school, so is man in this life disciplined by the sacrifice of self for future blessedness. Hope nerves Him on to make this sacrifice.

III. *Sorrow.*—(John xvi. 6).—When the Lord ascended there was no sign of sorrow left behind Him. The disciples watched Him going away with hearts not cast down, and they began their work with a new energy and vigour. Elisha was thrown into an agony when Elijah ascended (2 Kings ii. 11, 12), for Elijah was not to return. The promise, so full of hope (Acts i. 11) sustained the souls of the disciples.

IV. *Fear.*—Joab at Jerusalem. A long siege; a bitter taunt. (1 Sam. v. 6.) The hope of being ‘chief and captain’ cast out all sense of danger. (1 Chron. xii. 6.) A good hope of future glory causes death to be ‘swallowed up in victory.’

V. *Love of gain.*—Moses was brought up in all the luxury of the Egyptian Court; yet he forsook it all. Why (Heb. xi. 25, 26) he looked for a higher glory: to move in the Court of the King of kings.

VI. *Doubt.*—To the several distressing intelligences Job had but one answer. (Job i. 21.) His hope in the mercy, justice, and power of God remained unshaken.

Epilogue.—Hope has a positive side. As well being defensive, it is the key of energy, progress, and of the spiritual life.

SERMON 323.

THE INWARD WORLD.—(*Holy Gospel*, Ser. VII.)

“He will reprove the world of sin, and righteousness, and judgment.”—*Job* xiv. 8.

Introduction.—That is, He will make man to clearly understand whatsoever as yet is lying concealed within him, in the essence of his being; and whatsoever worldly thing He may find He will reprove and condemn. What is this world existing within us? It is plainly the workings and impressions of the world; that is, worldly consolation, joy, prosperity, adversity, fear, sadness, and anxiety. The Holy Spirit by His advent in the heart will clearly manifest and remove all these emotions. Rebuked sin is the token of the Holy Spirit's presence; for He reproves the world within the heart—

I. *Of Sin.*—Each thing has an ordained end. Fire ascends; stones fall; the will regulates our thoughts and actions, and determines every motion of the body, whether for life or death. All sin is a resistance to God's will. The Holy Spirit attacks and manifests the sins of the will when He enters the soul, reprov- ing the inward world of sin. This reproof is a vehement and hard judgment against man, and a certain infernal punishment and an intolerable woe, of which worldly men, who live after their natural desires, know little or nothing. Unconverted sin, is man's worst offence. It excludes—1) reformation; 2) repentance; 3) grace).

II. *Righteousness.*—Inward self-righteousness. (*Isa.* lxiv. 6; *Luke* xvii. 10)—For (*Gal.* vi. 3.) Alas! how many are found to whom the formal institutions, habits, and exercises of religion are so pleasing that they are unwilling to relinquish them either for God or for man. Such heed no admonitions, even of the Lord, until the Holy Ghost reveals all new defects, and teaches them true humility, resignation, and all the other things which belong to eternal life.

III. *Judgment.*—The judgment which we pass upon others. (*Matt.* vii. 1, 2.) Beware of judging any but yourselves, since your knowledge of another's heart is—1) imperfect; 2) partial. “I indeed would rather severely bite my tongue than rashly judge another.”

Epilogue.—The Holy Ghost truly reproves or corrects by showing us a true picture of ourselves, making us to appear all unworthy in our own eyes.

SERMON 324.**SINS AGAINST THE HOLY GHOST.—***(Holy Gospel, Ser. VIII.)*

“He will reprove the world of sin.”—*John xvi. 8.*

Introduction.—No one can doubt that the sins committed against God the Son are manifold and grievous; but still more grievous are those sins of which He will convict, and is now convicting, the world. (Matt. xii. 31, 32.) If the Holy Ghost convicts the world of the sins committed against the Son, much more will He do so of sins committed against Himself. Such sins form four classes; including—

I. *Those who resist Him.*—(Acts vii. 51.)—Who shut their hearts against Him. 1) By despairing of God's mercy. (Rom. ii. 4.) 2) By presuming on His indulgence. Such, resting upon faith, live securely in sin. 3) By impenitence: being sorry for sin, and yet not amending their lives. 4) By obstinacy: often being warned, and yet taking no heed; like Saul in his persecution of David. (Ps. lviii. 4, 5.) 5) By resisting that truth which they know to be the truth. (Matt. xii. 24; John xv. 22.) 6) By hindering the work of the Holy Spirit in others.

II. *Those who lie against Him.*—(Acts v. 5.) 1) By breaking their vows and good resolutions which are inspired by Him. (Lev. xxvii. 2.) 2) By breaking their covenants: baptismal, marriage, etc. 3) Of the former class were Ananias and Sapphira.

III. *Those who grieve Him.*—(Eph. iv. 30.)—1) By sinning carelessly in small matters. 2) By anger and impurity. (Eph. iv. 29-31.) 3) By consenting to sin in the soul. This consent of the will is most grievous to the Spirit of Holiness.

IV. *Those who quench Him.*—(1. Thess. v. 19.)—Extinguish His motions and light. 1) By wholly giving themselves up to the desires, pleasures, and things of this life. 2) By hardening their consciences. (1 Tim. iv. 2.) 3) By devoting themselves wholly to sin; living as the enlisted soldiers of the devil.

Epilogue.—Seek so to discipline the heart and conscience, that the Spirit may dwell therein; and lead you into all truth and goodness; and onward in eternal glory.

SERMON 325.

THE LOST PRESENCE.—(*Holy Gospel*, Ser. IX.)

“I go My way.”—*John* xvi. 5.

Introduction.—The Israelites rightly mourned when the Lord refused to go up in their midst. (*Exod.* xxxiii. 4.) They knew, as well as the disciples did afterwards, what the loss of His Presence would be. Yet there is a more fearful loss than befell either the Israelites or the disciples, which is experienced when Jesus Christ goes away from the soul with—

I. *His grace.*—This departure is as death. As Ahasuerus withdrew from Haman into the garden (*Esther* viii. 7), so does this going away kill the soul; for as the soul is the life of the body, so is God the life of the soul. Of one who has lost the grace of God. (*Rev.* iii. 1.) For the dead body is—1) Pale and sad to look upon: the soul is a sadder spectacle; all its health, life, and beauty taken from it. 2) Naked: much splendid clothing in life; only the shroud covers it now. The soul may still be left with hope and faith; the sounding brass in exchange for what had been of wrought gold once. 3) Deprived of all powers and senses, bound hand and feet. Sin intoxicates and binds the soul; paralyzes and cripples it.

II. *His faith.*—This departure is as alienation: a change as of country, kindred, and father's house. A change of—1) Teacher; 2) Church; 3) Fellow Christians. Destruction comes upon the soul. (*Amos* viii. 11-13.) All opinions and associations are snapped asunder; the continuity of life is broken; the baptismal vow is severed.

III. *His restraining power.*—This departure is as winter. Then a man falls into an incorrigible state. His spiritual sun is afar off. This recession produces—1) Barrenness: no warmth and heat to develop the soul's life. 2) Snow comes and hides all things, suffocating and staying all growth. 3) Storms and tempests which tear up and destroy. 4) There is no rainbow without the sun; there is no sign of help and hope without the power of the Divine Presence. 5) No gentle dew, which sustains life.

IV. *His Friendship at the Day of Judgment.*—(*Hos.* ix. 12), then the fulness of—1) desolation; 2) fear; 3) unprotectedness; 4) wrath.

Epilogue.—Seek to have and to hold ever this Presence of Jesus Christ, so will you escape such dire calamity.

SERMON 326.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*,
Ser. X.)

“But now I go My way. . . . He will show you things to come.”—
John xvi. 5-15.

Introduction.—It was a belief of S. Augustine, that it is right to accept all that is good from the heathen, and to Christianize it. As the Israelites turned to a good use the precious things which they gained from the Egyptians. (Exod. xii. 36.) The Egyptian high priest wore a collar to which was attached the image of truth. Aaron had a breast-plate (Exod. xxviii. 30), a ‘Urim and Thummim.’ To the Church, God the Holy Ghost is a ‘Spirit of Truth;’ the Lord disallows any branch of the Church which has forfeited the truth. The truths of this Gospel are concerning—

I. *The loss of those who are dear.*—The death of those who are dear to us must be endured with a resigned mind. The Lord comforted His disciples. We must not be swallowed up of overmuch sorrow; for (1 Thess. iii. 14) Jesus Christ has thrown the tree of life into the waters of Marah and made them sweet. (Exod. xv. 25.) Death is now truly a call to life eternal. Hope now mitigates sorrow.

II. *The good of others before our own.*—‘It is expedient for you,’ not for ‘Myself.’ A good ruler, master, or head of a family, seeks the good of others before his own. David (2 Sam. xxiv. 17), Jonah (Jonah i. 12). Like the African procurator, Cneius Pompeius, we must put the needs of others before our own life.

III. *The reproof to be administered by the Church.*—‘None of you asketh Me.’ Preachers are to reprove as well as to exhort. Rod of Moses a comfort to himself (Ps. xxiii. 4); a serpent and an abomination to Pharaoh. (Exod. vii. 10.) Deborah or ‘bee’ mingled reproach in her honey. (Judges iv. 9.)

IV. *The gentleness which is due to the weak.*—‘Ye cannot bear them now.’ So S. Paul (1 Cor. iii. 1, 2); so Jacob the children. (Gen. xxxiii. 14.) Plato said that Aristotle needed, like the horse, a curb; and Xenocrates, like an ass, a spur: so unequal were his pupils.

V. *The Holy Spirit is the great gift to the Church.*—1) Leading her into all truth. 2) Quickening her with the divine life. 3) Enriching with all spiritual blessings. (Cant. iv. 1.)

SERMON 327.

HEARERS AND DOERS.—(*Epistle*, Ser. I.)

“Be ye doers of the word, and not hearers only, deceiving your own selves.”—*James i. 22.*

Introduction.—There are two great classes of men in the world who openly profane. 1) Those who will not hear, and who disobey God. 2) Those who deceive themselves, putting hearing before doing. We note in order these kinds of men—

I. *Those who neither do nor hear.*—Such are a large and wicked class of hardened sinners, who neither are, nor desire to be, better. In a sense they are devils, not being of God. (John viii. 44, 47.) No one can be looked upon as being the master of a house when the door of such house is shut against him when he wishes to come into it. The hearing the word of God is the door, by which God comes into the heart. He who is not a hearer closes the door of his heart against the Lord. He is no member of the family of the Lord if he refuse to hear the word of God. How can a man know God's will, if he hear it not? All the members of the body belong to Jesus Christ, yet only the ear has the power of hearing His words of life.

II. *Those who hear and do not.*—Such deceive themselves; and they are like those who believed themselves to be cured of a complaint of which their physician alone was conscious; or as if any one should believe in the report of a mirror. Holy Scripture is a true mirror, in which we see our own deformity; it is the brass laver of (Exod. xxxviii. 8). The precepts of God are mirrors, in which holy souls are ever looking to find out their sins and imperfections. Such as hear and obey not are cursed. (Deut. xxvii. 26.) Such take their adversary with them to the Judgment-seat. (Matt. v. 25.) Some enjoy hearing the word, yet after all do it not. (Ezek. xxxiii. 31-33.)

III. *Those who both hear and do.*—(Luke xi. 28; Rev. i. 3.) Blessed are they who hear the word to lay it up in their minds, and to fulfil it in deed; and who so glorifying God by their good works, gain life eternal. (Deut. xxviii. 2, etc.) Such are very dear to Jesus Christ. (Luke viii. 21; Matt. xii. 50.)

Epilogue.—Avoid all self deception. He only who doeth righteousness is righteous.

SERMON 328.

THE UNSPOTTED SOUL.—(*Epistle*, Ser. II.)

“Pure religion is . . . to keep himself unspotted from the world.”—*James* i. 27.

Introduction.—We must be kept unspotted if we would enter the kingdom of heaven. (Rev. xxi. 27.) We are born in sin, and the world around us is full of sin. How then can we become and remain unspotted? How can we pass through our defilement with a purity which is unsullied?

I. *By baptismal innocence.*—In which not only original, but all other sins are washed away. Dying immediately after baptism as a virgin soul, it enters Paradise. The infant with original sin alone is as an image to be placed in church, let fall by the way, and needing to be cleansed before it be put up in its proper place. (Gen. ix. 6.) This image was defiled by fleshly generation; and so (John iii. 6) reborn of the womb of the Church, which produces the sons of God. (John i. 12.) Hence the prophecy (Ezek. xxxvi. 25) ‘from all your filthiness;’ from all original sin.

III. *By firm obedience.*—With the freedom of the will comes the necessity for a firm obedience to the laws of God, wherein man must serve with the memory, the understanding, and the will; with his mouth by prayer, and with his whole body be submissive to God. The Lord, Who giveth all blessings, promises the reward of obedience (Matt. vii. 21); and obedience consists in the keeping by divine grace of the moral law. Review the Decalogue in detail. (Matt. xix. 17.) Real obedience flows from submission of our wills to the will of God; for the affections and desires follow the will.

III. *By a worthy repentance.*—Having lost baptismal innocence, and broken the Decalogue, repentance is our only gate of heaven and haven of refuge. (Matt. iii. 2.) This embraces—1) knowledge of sin; 2) contrition of heart; 3) resolution of amendment; 4) spiritual prayer; 5) restitution of injuries; 6) almsgiving and other good works.

Epilogue.—Strive and pray, that by divine grace the soul may be kept unspotted from the sins of the world.

SERMON 329.

THE SOUL AND GOD.—(*Holy Gospel*, Ser. I.)

“I leave the world.”—*John* xvi. 28.

Introduction.—At the Creation every creature had a place assigned to it save man. Why was this omission? Because God is the place in which man ought to dwell. Whither have thy sins led thee, that thou fleest from God? O wretched one, thou errest; God is thy only place of rest. ‘Man was created that he should understand the chief good; by understanding, love it: by loving it, possess it; and by possessing it, enjoy it for ever.’ (Aug.) God is the seal, the refreshment, and the end of the soul.

I. *God is the seal of the soul.*—Jesus Christ prays to the Church, ‘Set me as a seal upon thine heart.’ (Cant. viii. 6.) The soul was as wax impressed with His seal of creation; and nothing save Himself can fill up the impression which He made on the soul. A million seals might be set upon it, but still some vacant places would be left, which any other seal than Himself would not fill. There are spaces left, when any other seal save that of God is fitted into the impressions of the soul; these represent unfulfilled capacities, and they are ever found when we seal ourselves with aught else than Him. Hence Alexander’s lament, that there were no more worlds for him to conquer.

II. *God is the refreshment of the soul.*—David slew the lion, the bear, and Goliath; he married the king’s daughter; he became himself a prosperous king. Yet. (Ps. xlii. 1, 2; lxiii. 1.) The fevered patient can never have his thirst quenched; the liquid cannot reach his veins. God only can enter into man’s heart; quench and satisfy his desires, moral, intellectual, and natural.

III. *God is the end of the soul.*—A great part of life is spent in doing evil; a greater part in doing nothing; the whole in doing something else than we ought to do. God, His worship and obedience, His thought, and love, and homage, is the end of man’s being.

Epilogue.—Oh! noble soul! born for heaven, not for earth, raise thyself to God, and leave the world below thee.

SERMON 330.

THE CONDITIONS OF PRAYER.—(*Holy Gospel*, Ser. II.)“Ask, and ye shall receive.”—*John* xvi. 24.

Introduction.—Prayer is a passing over of the mind to God, and it demands strict attention; to the words used, that is, the sense of the words, that the voice and intention may go together; that the end for which we pray may express the desire of the heart. There are four conditions to be observed in sincere prayer. When they are unfulfilled the voice of prayer is weakened if not destroyed. These conditions are—

I. *To pray for oneself.*—No man can obtain eternal life for his fellow man, nor those things which belong to eternal life for another. David praying for Saul said (Ps. xxxv. 13.) Hence Samuel mourned, but did not pray, for Saul. (1 Sam. xv. 35.) The intercession of man for man is very limited. (Jer. xv. 1.)

II. *To pray devoutly.*—The chief boon of prayer is blessedness; to obtain which, a just desire and right intention are both needful. The prayer of (Numb. xi. 4) led to its answer with punishment. There was no reverence towards God, nor devotional spirit in this supplication.

III. *To pray for that which is necessary.*—(1 Sam. xv. 24.) Saul prayed, yet he did not gain pardon for his sin; he prayed without contrition. This is needful for salvation, and will be asked in vain, without contrition be present in the soul. S. Paul's prayer (2 Cor. xii. 8) was really an asking to fall into the abyss of pride; and the Apostle afterwards knew and felt it to be so. In mercy, God explained, but did not grant the prayer.

IV. *To pray perseveringly.*—(Matt. xv. 27.)—‘Perseverance is the one daughter of the Great King; it is the end and the consummation of grace, the repository of all good; without perseverance no one will see God.’ (Bern.) Sometimes present sin hinders the effect of a prayer, which being persevered in, prevails under other conditions.

Epilogue.—All earnest prayer brings three effects with it—1) A sense of worthiness; 2) an answer in some way; 3) a spiritual joy.

SERMON 331.

THE SEASONS OF PRAYER.—(*Holy Gospel*, Ser. III.)

“At that day ye shall ask.”—*John* xvi. 26.

Introduction.—In one sense, prayer ought ever to be made. (*Luke* xviii. 1; xxi. 36; 1 *Thess.* v. 17.) Yet special prayer is to be offered at special seasons. ‘That day’ was to be a day of special trial and persecution to the disciples. Note some seasons when prayer is specially needed.

I. *In doubtful circumstances.*—As Jehoshaphat under invasion. (2 *Chron.* xx. 12.) David inquired of the Lord before going against the Philistines who besieged Keilah. (1 *Sam.* xxiii. 2.) The league with the Gibeonites was made for want of due prayer. (*Joshua* ix. 14.) The ancients consulted false oracles; we have a true oracle in the living God, to be asked counsel of in all seasons of doubt and difficulty.

II. *Before making an election in life.*—Jesus Christ prayed all night, and then He chose His Apostles. (*Luke* vi. 12, 13.) The Apostles prayed before the election of S. Matthias. (*Acts* i. 24.) The Church has her Ember days of special prayer at the four seasons, before Ordination. Our election, our choosing our course in life; our wives, husbands, etc. God will direct our steps, if we ask Him.

III. *Before undertaking any journey or dangerous work.*—S. Paul at Miletus (*Acts* xx. 36), before his perilous journey to Rome; and again on the shore of Tyre. (*Acts* xxi. 5.) Prayer supported the martyrs in their agonies; it will support us at death. In times of persecution there were many who fell away; it was those who had failed in prayer, and who had courted human help, of whom it is true (*Isa.* xxx. 1).

IV. *Before meat.*—This was the custom of the Jews. (1 *Sam.* ix. 13.) The Mahometans also say a prayer before taking any food. God gives both the food and the appetite to enjoy it, and causes it to nourish the body. Both ourselves and it ought to be consecrated to the service before use.

Epilogue.—The prayerless one—1) puts his own weakness above God’s strength; 2) puts his own ignorance above God’s knowledge; 3) puts his own will above God’s providence.

SERMON 332.

THE OFFICES OF PRAYER.—(*Holy Gospel*, Ser. IV.)

“Ask, and ye shall receive.”—*John* xvi. 24.

Introduction.—Our Blessed Lord incites and provokes us to ask from God the things which are necessary for our salvation; and to suffer no repulse. A contrast; for rich and powerful men dislike to be asked for anything, and they only grant the petition to save the worry and shame of a denial. We note amongst the offices and blessings of Prayer that it—

I. *Is pleasing and acceptable to God.*—The sacrifice of a good odour to Him. Offered upon the cords of the altar, upon which the living coal of love is burning, prayer makes a sweet incense. (*Ps.* cxli. 2; *Rev.* viii. 3.) The prayers of the righteous are likened to the smoke of incense.

II. *Is acceptable to the Angels.*—Prayer is most grateful to those blessed spirits who stand around His throne, and who joyfully listen to all that speaks of man's salvation. (*Heb.* i. 14.)

III. *Is hateful to the lost spirits.*—For it—1) expels them from the soul; 2) it silences their seductions; 3) it destroys their kingdom.

IV. *Is most needful to man.*—(*Phil.* iv. 6.)—As a swift herald, prayer penetrates the clouds with a rapid step, showing our acknowledged necessities in God's sight. God knows our needs before we ask; but He demands our asking, that—1) we may acknowledge our need; 2) recognize His will and power to give; 3) place our faith upon a level with our prayer. (*Matt.* xxi. 22.)

V. *Turns away the anger of God.*—Moses's intercession of the golden calf. (*Exod.* xxxii. 30-33.) Mitigation by David's prayer. (*2 Sam.* xxiv. 10-16.) Nineveh saved by it. (*Jonah* iii. 10.)

VI. *Protects from spiritual foes.*—Moses fought with no shield or spear, only with the prayer of uplifted hands; and he prevailed against Amalek. (*Exod.* xvii. 11.) Prayer is a—1) shield; 2) a strength.

VII. *Obtains singular blessings from God.*—Hannah (*1 Sam.* i. 17); Hezekiah (*Isa.* xxxviii. 5). Things beyond all power of man, yield to God by means of prayer.

Epilogue.—Fail not in asking and obtaining, feeling your infinite and unnumbered needs.

SERMON 333.

DISTRACTIONS IN PRAYER.—(*Holy Gospel*, Ser. V.)“Ask, and ye shall receive.”—*John* xvi. 24.

Introduction.—Of all spiritual exercises, prayer is at once the most easy and the most difficult. Nothing is easier than to repeat a form of words, and nothing is more difficult than to make such words harmonize with the thoughts, affections, and desires of the soul;—to earnestly feel every word so uttered, to have no other thoughts, being alone with God. Satan ever attacks us when at prayer; we must pray as the Jews built their wall, with the trowel in one hand, the sword in the other. (*Neh.* iv. 17, 18.) We note amongst the distractions in prayer—

I. *Preceding excitement.*—The momentum of the carriage is still felt; the noise of sea is still in the ear; the lyre is not tuned for the song; the soul is not at rest. Pause before prayer; the sling required to have its proper motion ere the stone was launched at Goliath. (1 *Sam.* xvii. 49.)

II. *Daily occupations.*—So fill the mind, that small time or thought is left for prayer. The pressure of household and other cares engrosses the whole mind. Like the sea-swallow, build the nest of your affections, that it may float above the sea of care; remembering as you desire to be in prayer, so must you be in your daily life.

III. *Love of the creature.*—(*Matt.* vi. 21.)—Things loved to the mind that which an attached dog is to one who feeds him; driven away, he returns again and again. Inordinate love of the creature must be put away, if we would give, in prayer, the heart to God.

IV. *Human infirmity.*—1) Bodily indisposition, which demands gentle discipline. 2) Weakness of mind; for which the prayer must be short, pointed, and simple, that wandering may be restrained. 3) Difficulty of place; it is not easy to pray in crowds or in noise. (*Matt.* vi. 6.)

Epilogue.—Fix the mind and concentrate the will upon God, and then distractions can be conquered.

SERMON 334.

PRAYER IN THE NAME OF JESUS CHRIST.—(*Holy Gospel, Ser. VI.*)

“Whatsoever ye shall ask the Father in My Name, He will give it you.”—
John xvi. 23.

Introduction.—Hence all our prayers end ‘through Jesus Christ our Lord.’ Jesus Christ translates our imperfect words into the language of heaven; He fashions our thoughts so that they may be acceptable to God. Our prayer represents the ‘meat offering’ of old. (Lev. ii. 1.) Grain is the food of the body, just as prayer is the food of the mind: ‘fine,’ or pure, that is, free from admixture of worldly thoughts. ‘Mingled with oil,’ with the Name of Jesus Christ. (Cant. i. 3.) ‘Thy Name is as ointment [or oil] poured forth.’ Such prayer is offered in the Name of or—

I. *By the command of Jesus Christ.*—In the name, means by the command of. (Luke v. 5.) A type. The widow of Tekoah prayed in the name of Joab; her prayer was answered for Joab’s sake. (2 Sam. xiv. 21.) Much more will our prayers be answered for Jesus’ sake. Our Blessed Lord taught us—1) to Whom to pray; 2) how to pray. (Matt. vi. 9.)

II. *By the love and merits of Jesus Christ.*—We feel all too unworthy to pray; the love and merits of Jesus Christ make up for all our deficiencies. The sons of Jacob pleaded with Joseph by their dead father’s love; we plead with God by the love of His dear Son for us. (Gen. l. 15-18.) King Edward the Confessor granted all petitions asked of him in the name of S. John.

III. *By the Person of Jesus Christ.*—As brothers and sisters, of one body with Him, asking in His Name (Gal. iii. 27); as Jacob obtained the blessing from Isaac in the person of Esau (Gen. xxvii. 27-30), ‘Our Father’ (Rom. viii. 17).

IV. *For the glory of Jesus Christ.*—Hence baptism ‘into His Name.’ (Matt. xxviii. 19.) So David’s prayer after being prohibited from building a house for the Lord. (2 Sam. vii. 26.)

Epilogue.—In prayer be—1) Careful. (James iv. 3.) 2) If prayerful, live so that the Name of Jesus Christ be not taken by you in vain.

SERMON 335.

THE DELAYED ANSWER.—(*Holy Gospel*, Ser. VII.)

“Whatsoever ye shall ask the Father in My Name, He will give it you.”—

John xvi. 23.

Introduction.—In this life, Jesus Christ is to His Church as the door and the loving door-keeper of all mercy and grace (*John x. 9*); the friend of all who love Him. (*John xy. 13*.) In the next life, He will be as the bride shut within her chamber, as the judge, as the Lord of lords. With this gracious promise forming a part of His present work of mercy, how comes it that He often delays His answer to prayer; that holy people pray for weeks and months seemingly in vain; as if His ear was deaf to the outpouring of an earnest heart? The Lord delays His answer to prayer, to teach us—

I. *Our deep need.*—Our pride of heart often veils our deep need and misery: until we find that God alone can heal it; we having first tried all our means in vain. Then God delays His answer that the sense of need may grow upon us to its real extent, and may throw us into an agony of supplication.

II. *The exceeding value of divine aid.*—That which is long desired is often esteemed to be of the highest value; the very withholding enhances its value tenfold. Elisha's request (*2 Kings ii. 9, 10*) was to be granted under a condition which Elijah could not cause him to break (*2 Kings ii. 2*); hence the value which Elisha set upon his prayer being fulfilled.

III. *To ask aright.*—As first our prayer is mixed up with too much sin, selfishness, and selfwill; so the answer is delayed, and the petition is afterwards preferred in a better spirit.

IV. *To grow more fit and worthy.*—(*Habak. i. 2*).—The patient in a fever longs for a draught of cold water; the physician refuses it till the disease is abated.

V. *To long more earnestly for that which we ask.*—The delay excites in us a greater longing for the possession. The soul opens itself wider in order to receive more, and so it increases its capacity.

VI. *That our faith and patience must be proved.*—So the woman of Canaan. To prove us, lest, whether overcome by impatience and unbelief, we seek for relief in unlawful and unrighteous ways.

VII. *To tarry the longer by His side.*—Therefore the Lord held converse with the blind man. (*Luke xviii. 40, 41*.)

Epilogue.—Wait with all faith for the answer to prayer.

SERMON 336.

THE BOUNTY OF GOD.—(*Holy Gospel*), Ser. VIII.“Ask, and ye shall receive, that your joy may be full.”—*John xvi. 24.*

Introduction.—The extreme bounty of God is shown in all the blessings both temporal and spiritual with which he has enriched us. That which He has given to any one, is but an earnest of what He would give, if our prayer and faith went hand in hand in asking larger gifts from Him. If we fall short in anything, it is our fault and disobedience to His will which has brought us to this state. The bounty of God is seen in three particulars.

I. *He urges us to ask.*—This He would not do, unless He were willing to give. Let our slothfulness put us to shame; He is more ready to give than we are to receive; He has a greater companion for us, than we have to be liberated from sin. (Matt. vii. 7, 8.; Luke xi. 10.) The lame man first asks to be healed; he then seeks to find the way which leads to the desired goal; and when he has come thither, he knocks that it may be opened unto him. Asking belongs to the beginners; seeking, to the advancers; knocking, to the perfect. Of whom. (Col. iii. 3.) Ask for pardon; seek for grace; knock at the door of glory. Ask in faith (James i. 6), seek in hope. Which. (Rom. v. 5.)

III. *He bountifully promises.*—(Matt. vii. 8.)—But then certain conditions are attached to the asking. If the promises are to be realized, we must ask—1) Earnestly, “fervent prayer.” (James v. 16.) 2) Continuously. (Luke xi. 8; Rom. xii. 12) 3) Thankfully. (Phil. iv. 6.) 4) Lovingly; with love towards God and pity for man. (Ps. lxvi. 20.) All these conditions are easy of fulfilment, and they ensure such an answer to our prayers as God sees is—1) the wisest; 2) the best; and 3) the happiest for us.

He nobly fulfils.—He fills the heart with joy. So the Apostles at Philippi. (Acts xvi. 25.) Not with worldly joy, which is (Isa. xxix. 8), but with the heavenly joy which—1) Satisfies every longing; 2) sustains under every trial; 3) and is real and true, as being eternal.

Epilogue.—Shut not up the bowels of the mercies of God. Ask for a due portion of those goods which God hath prepared for them that love Him.

SERMON 337.

THE SUN OF RIGHTEOUSNESS.—(*Holy Gospel*, Ser. IX.

“I came forth from the Father, and am come into the world.”—*John* xvi. 28.

Introduction.—The Life of Jesus Christ, is like the course of the sun. David's type. (Ps. xix. 4-7.) Malachi uses the same imagery. (Mal. iv. 2.) Three points are to be noted in this similitude.

I. *The rising of the sun.*—1) Accompanied by signs ; such as the morning star, brightening clouds, and splendour. S. John not Lucifer, is our sun's paronymph ; Angels to shepherds. The star to the wise men. 2) Effects of its rising are gradual. The highest tops and mountains are first illumined ; so ascended souls by heavenly contemplation first receive His beams ; as S. John Baptist, Simeon, and Anna. There is afterward a gradual illumination. It took time to separate His divinity from the cloud of His humanity. (Luke ii. 52.)

II. *The progress of the sun.*—Rejoiceth as a strong man to run a race. (Ps. xix. 5.) 1) a quick course. Jesus Christ had a very short life on earth, and a still shorter ministry ; His work was ‘quickly done ;’ great effect wrought in a small space of time. 2) A beneficial course. A blessing ever accompanies sunshine ; so is it with our Sun. (Acts x. 38.) He did good, and left a blessing behind Him wherever He went. 3) A constant course. There is no rest for the sun, it is ever on the move. Jesus Christ never rested. His days were spent in journeyings and preaching, and His nights in prayer. He furnishes us with a lesson of ceaseless and perpetual activity.

III. *The effects of the sun.*—1) It gives light ; it is ‘the eye of the world’. (John i. 9 ; viii. 12 ; ix. 5.) Jesus Christ is the source of light to the soul, just as the sun is the source of light to the morning. 2) It gives heat. ‘Nothing hid from the heat thereof.’ (Ps. xix. 6.) Greater heat, greater and more luxuriant growth. Tropics fertile ; Poles barren. So we ought. (James iv. 8.) 3) It brings joy and gladness with it. So, too does our sun. (John xvi. 22.)

Epilogue.—Keep the eyes of the soul open to receive the sun's many blessings.

SERMON 338.

THE LESSONS OF THE GOSPEL.—(*Holy Gospel*, Ser. X.)

“In that day ye shall ask Me nothing . . . overcome the world.”—*John xvi. 23-33*

Introduction.—Much of the truth of Holy Scripture is revealed in proverbs, parables and similitudes to—1) lead to a more careful weighing of the words; 2) teach us that the Spirit of God can alone expound the deep things of God; 3) interest and instruct the ignorant and feeble-minded. From the parables of the present Gospel, we learn—

I. *To pray in the Name of Jesus Christ.*—1) For his merits and intercession. As Jacob, the less loved and the younger, obtained the firstborn's blessing. (Gen. xxvii. 24.) 2) By His order and command. (Luke v. 5; Gen. i. 16, 17.) 3) For such things as carry on His work, and tend to our salvation. 4) For things alone by which He may be glorified.

II. *To seek for the fulness of joy.*—This joy flows from the petition being granted. It is full as being—1) Full in grace; 2) leading to the fulness of eternal life; 3) perfect in the fulness of fruition.

III. *To wait for perfect knowledge.*—‘The time cometh when I will no more speak to you in proverbs.’ The Great Forty Days (Luke xxiv. 32) were at hand. ‘True now of God. (Ps. xviii. 11.) One day. (1 Cor. xiii. 9, 10.)’

IV. *To use the Intercession of Jesus Christ.*—‘Through Jesus Christ our Lord. For 1)—He prays in heaven for us. (John xiv. 16.) So ought we to pray with our thoughts and affections heavenward. 2) He pleads by that which He did and suffered for us. (Heb. ix. 24.) So we must plead by that which His grace enables us to do and suffer for His Name's sake.

V. *To cultivate mutual love.*—‘The Father loveth you because ye have loved Me.’ God loved us with—1) antecedent love ere we loved Him, or were worthy of His love; 2) consequent love, when we loved Him, or were accepted in the Beloved One. We must exercise this twofold love to one another.

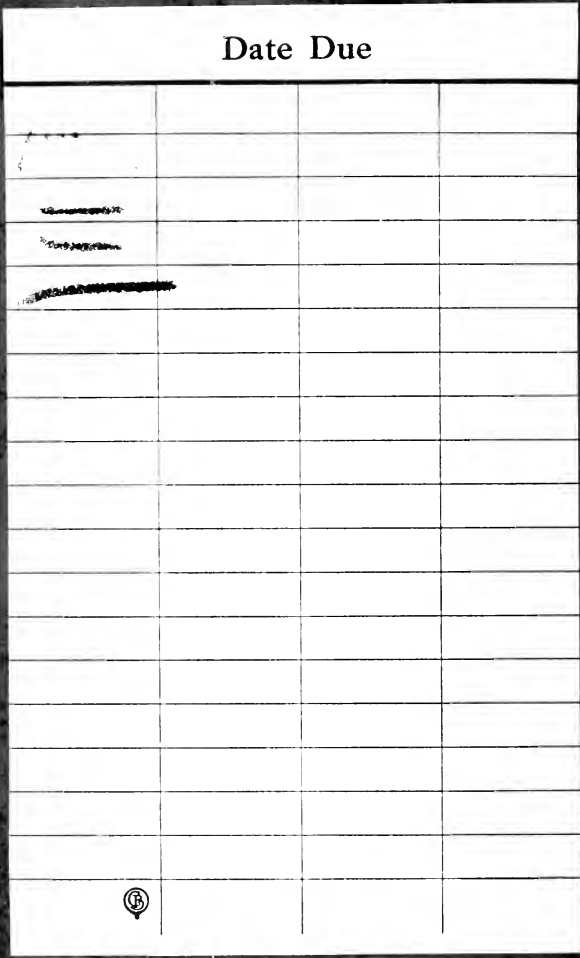
IV. *To give up self.*—‘I came forth from the Father;’ from glory, rest, prayer, etc., to suffer and to die for others.

VII. *To look sorrow steadily in the face.*—‘Behold the hour cometh.’ No false disguise; the Lord boldly looked at and faced His coming Agony and sorrow. Holy courage God loves. (Josh. i. 7.)

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